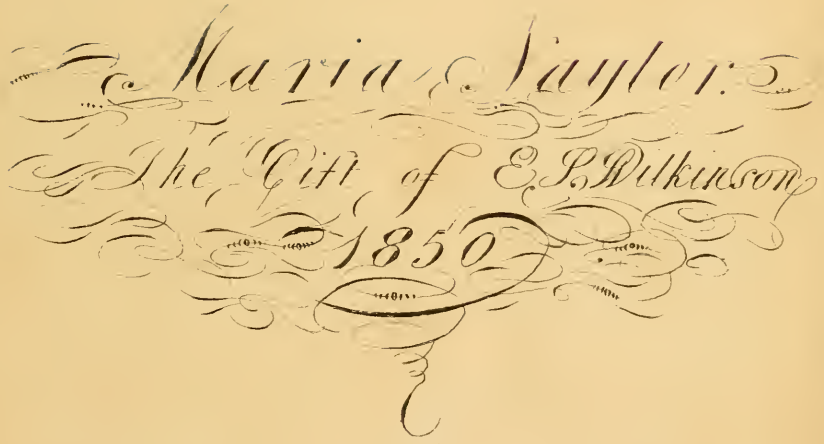
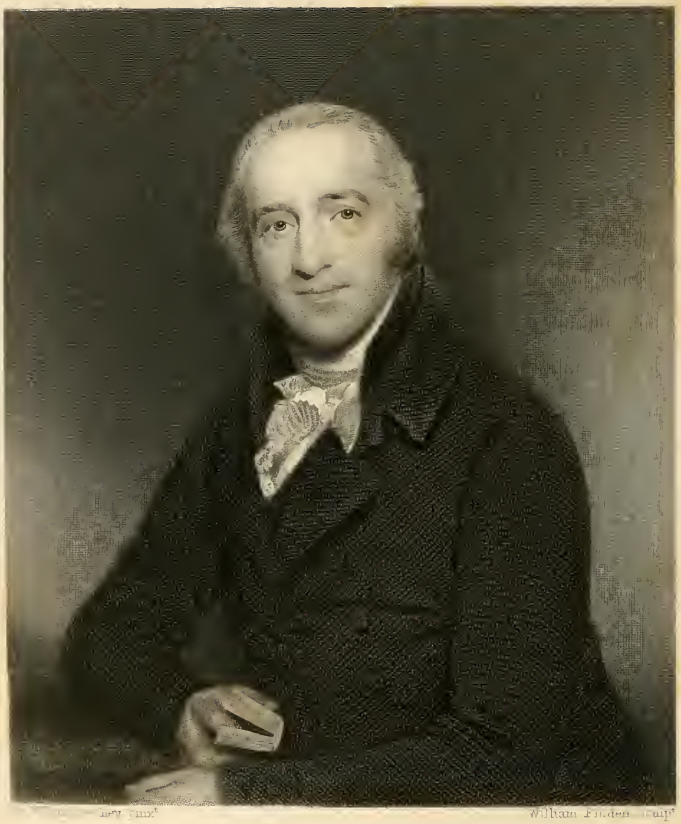
UNIVERSITY OF TORONTO
3 1761 01143474 3

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/memoirsoflifeofr01simeuoft


Maria C. Taylor
The Gift of E. P. Wilkinson
1850



New York. William Finden Sculp.

MEMOIRS

OF

THE LIFE

OF THE

REV. CHARLES SIMEON, M.A.

LATE SENIOR FELLOW OF KING'S COLLEGE,
AND MINISTER OF TRINITY CHURCH, CAMBRIDGE.

WITH A SELECTION FROM

HIS WRITINGS AND CORRESPONDENCE.

EDITED BY THE

REV. WILLIAM CARUS, M.A.

FELLOW AND SENIOR DEAN OF TRINITY COLLEGE,
AND MINISTER OF TRINITY CHURCH,
CAMBRIDGE.

SECOND EDITION.

LONDON:
J. HATCHARD & SON, 187, PICCADILLY.

CAMBRIDGE:
DEIGHTONS; AND MACMILLAN & Co.

M.DCCC.XLVII.

LIBRARY
JAN 24 1968
UNIVERSITY OF TORONTO

For the various contributions to this Work, which the Editor has received from many kind friends, he takes this public opportunity of offering his grateful acknowledgments.

More particularly he wishes to express his obligations to the Lord Bishop of Calcutta, for permitting him to reprint the Recollections of Mr. Simeon, originally published in India:—to Sir Richard Godin Simeon, Bart., for the historical Notices of his family prefixed to the Memoir:—to the Rev. M. M. Preston, for the use of his interesting and important Memoranda:—and to the Rev. Henry Venn, for a large and valuable collection of Letters, and other documents, with which the earlier part of this Work has been enriched.

ADVERTISEMENT

TO

THE SECOND EDITION.

The demand for a Second Edition of this Memoir so soon after the publication of the first impression, has prevented the Editor from attempting any material improvement of the Work beyond the correction of a few verbal errors.

A short note, indeed, has been added in page 658, in order to obviate any erroneous views, which might be entertained respecting Mr. Simeon's sentiments on the important study of prophecy: and a few passages have been introduced from some of his characteristic letters when carrying his entire works through the press. To make room for these additions a few paragraphs have been omitted.

With these exceptions, this Edition will be found to be a mere reprint of the former one.

The Editor cannot a second time send forth this Work to the Public without an expression of his devout and lively gratitude to the Giver of all good for the favour with which He has caused this Memoir to be received; and earnestly would he renew his prayer that the Divine blessing may never cease to accompany its perusal.

Trinity College
April 29, 1847.

CONTENTS.

PAGE

INTRODUCTION xix

PART I.

MEMOIR, &c. &c.

CHAPTER I.

Parentage and Birth of Mr. Simeon—His Education at Eton College—Remarkable Activity—Letter from Dr. Goodall—His early Habits and Character—His Autobiography—Fast-Day in 1776—His manner of keeping it—Mr. Michell's Account—His Removal to King's College, Cambridge—Preparation to attend the Lord's Supper—His obtaining Peace with God—Delight in the Liturgy—Efforts to benefit others—His Fall—Trouble of Mind respecting Saving Faith—Review of Hervey—His Economy, and Religious Distribution of his Income—Extracts from his Diary. (1759—1782.) 1

CHAPTER II.

His Ordination—Letter of Bishop Yorke—First Acquaintance with Religious Persons—Introduction to the Venns—First Sermon—Diligence in Parochial Visiting—Difficulties about the Doctrine of Election—Letters of Mr. Venn respecting his Zeal—Letter of Mr. Simeon upon Mr. J. Venn's Ordination—Earnest Letter to his Brother on the subject of Religion—Another on his Eldest Brother's Death, to Mr. J. Venn. (1782.) . . . 21

CHAPTER III.

Preparation to leave Cambridge—Death of the Incumbent of Trinity Church—Mr. Simeon's Appointment to the Living—Remarkable Circumstances attending it—Opposition of the Parishioners—Attempt to establish an Evening Lecture—The Church-doors locked against him—Religious Meetings in a Private Room—Mr. Venn consulted—Trials in the Parish and at Home—Mr. Simeon's Father reconciled to him—Marriage of his Brother—Preservation of a Female from Suicide—Thankfulness for Reproof—Preaching at Oxford—Mr. Robinson of Leicester—Ordained Priest. (1782—1783.) 40

CHAPTER IV.

PAGE

Preaching around Cambridge—Claude's Essay—Instruction in Composition—Difficulties in making Sermons—Complaints to the Bishop—Comments on his Preaching—Contest for the Lectureship—Trials continued—His eminent Devotion—Acquaintance with Mr. Housman—Diligent Study of Scripture—Brown's Self-interpreting Bible—Advance in Grace—First Sermon before the University—Letter to Mr. T. Lloyd—Benefit of Affliction—On besetting Sins—To Mr. Thornton on Humility—Proposed Mission to Calcutta—Rev. David Brown and Mr. Grant—Mr. Wilberforce—Zeal for the Poor during the Scarcity—Appointed Dean of his College—Character of his Congregation. (1783—1790.) 60

CHAPTER V.

The Evening Lecture established—Sir W. Scott's Opinion—Tumults in the Town—The Lectures suspended—Disturbances during Divine Service—Admonition of the Offenders—A public Apology in the Church—Prefatory Address—Happy Change in two Students—Subsequent Disturbances—Elected Vice-Provost—Case of College Discipline—Letter to the Provost, and his Reply—Acquaintance with Mr. Thomason—Labours amongst the Gownsmen—and Parishioners—Visit to Mr. Fletcher—Patriotic Feelings—Joy in the Lord—Deep Humiliation—To Mr. Stillingfleet on Intercession—and Self-knowledge—On preaching for Mr. J. Venn—Proposed Missions to the Heathen—Meetings at Rauceby—Discussion of the Subject—Meeting of the Eclectic Society. (1790—1796.) . . 85

CHAPTER VI.

Introduction to Dr. Buchanan—Journey to Scotland—Preaching in the Kirk—Extempore Prayer—Diary of the Journey—Previous Tour to Eton—Cowslip Green—King's Birthday at Edinburgh—Mr. Dickson—Dr. Erskine—Sermon before the Magistrates—Sir John Stirling—Mr. Haldane—On drinking Toasts—Lord Adam Gordon—Dinner at Holyrood House—Mr. Colquhoun—Mr. Black—Length of Sacramental Services—Mr. Sheriff—Mr. Campbell—Effect of his Exhortation—Lord Leven—Dr. Stewart of Moulin—Narrative of the Visit—Benefit to Dr. Stewart—Mr. Falconer of Glasgow—Lanark and Mr. Dale—Contentment of a Blind Man—Sacrament in the Canongate Church—Gratitude for Mercies—Devotional Exercises—Return to England—Studley Park—Mr. Robinson of Leicester—Mr. Jones of Creaton—Yelling—Letters from Dr. Buchanan, Mr. Black, and Dr. Stewart—Answer of Mr. Simeon. (1796.) 112

CHAPTER VII.

PAGE

Chosen Lecturer of Trinity Church—Engages Mr. Thomason as his Curate—Obtains the Curacy of Stapleford—Sub-division of his Religious Society—Vindication of such Societies—Abuses of them—Publication of Claude's Essay—The First Volume of Skeletons—Appendix and Preface—Archbishop Secker's Remarks—Order from Charles II. to the University—Continued Efforts for Missions—Meeting at Mr. Wilberforce's—Letter from Dr. Coulthurst—Second Journey to Scotland—Dr. Principal Hill—Dr. Stewart—Sir George Abercromby—Mr. M'Intosh—Mr. Calder—Provost Inglis—The Governor's Zeal at Fort Augustus—Sir James Colquhoun—Opposition of the moderate Party—Returns through Carlisle—Mr. Fawcett and Mrs. Gilpin—Benevolent Society at Leith—Remarks on the doctrine of Perfection—Letters from Dr. Buchanan—Effect of Preaching at Edinburgh—Increased Labours at Cambridge—Dr. Milner's Opinion of Mr. Simeon—Letter from Mr. Venn on Missions—Formation of the Church Missionary Society. (1796—1799.) . 137

CHAPTER VIII.

Happy Hours at Shelford—Straw Manufactory at Stapleford—Letter from Bishop Bowstead—Mr. Sowerby becomes Curate of Trinity Church—His early Death—Unexpected Legacy—Publication of 'Helps to Composition'—The Preface—Conversation with Wesley—Letters to a Young Clergyman—Mr. Simeon's Infirmity of Temper—His humble Acknowledgment of it—Henry Martyn—Mr. Simeon engages him as his Curate—Henry Kirke White—Mr. Thomason proposes to be a Missionary—Letters to his Mother—to Mr. Venn—to Mr. Edwards and to Mr. Thomason. (1800—1807.) 171

CHAPTER IX.

Diary during his Indisposition—Thoughts on Cessation from Duty—First Sunday at Lynn—Remarks on Fasting—Residence in London—Visit to Mr. Newton—Mr. Robinson's and Mr. Cecil's Sermons—Mr. Wilberforce's Prayer—Mr. Clayton—Calumnies of Flower—Letter from the Bishop of Ely—On Christian Love—Lady Mary Fitzgerald—On an unpleasant Rumour—Efforts on behalf of his Brother—Mr. Fry's Preaching—Passion-Week—Awakening Effects of the Liturgy—Opposition to Missionaries—Services of Females—Duties of Children to Parents—Journey to Cornwall—On Religious Affections—Dr. Hawker—Truro

PAGE

and St. Michael's Mount—Miss Grenfell—Letter from Henry Martyn—Mr. Simeon's Thoughts on Marriage—Letter to Mr. Venn—Dr. Fearon—Letter to Mr. Edwards—Mr. Thomason's affectionate Advice—Letter to his Parishioners. (1807.) . . 213

CHAPTER X.

Remarks of Mr. Preston—Mr. Simeon's Treatment of his Curates—his Sunday Evenings—Letter to Mr. Lloyd—Comfort in his Brother Edward—Thoughts on Prayer—Letters to Dr. and Mrs. Ring—On the Loss of Friends—The Death of a faithful Servant—and placing a Girl in Service—Mr. Simeon's continued Debility—Letter to his Parishioners—Discontinues the Afternoon Service—Sanction for the Evening Service—Resolution of the Vestry—Extract from Fuller about the Lectureship—Mr. Thomason's Appointment to India—His Departure—Mr. Simeon accompanies him on his Voyage—Acuteness of his Feelings at Parting—Mr. Thomason's Shipwreck—Letter to Mr. Simeon—His Characteristic Reply—Mr. Thomason's Review of the Event—Remarks of Mr. Simeon—Clerical Meetings at Shelford—Mr. Preston's Account of them—Mr. Simeon's Description to Dr. Ring. (1808—1809.) 242

CHAPTER XI.

Death of Bishop Yorke—Dr. Dampier succeeds to the See—his Feelings towards Mr. Simeon—Mr. Simeon's Letter to him—Explanation of his Sentiments and Conduct—Irregularities of Former Times—Mr. Simeon's Regard for Order—Candid Admission—'Evangelical and Pharisaic Righteousness compared'—Dr. Pearson's 'Cautions'—Mr. Simeon's 'Fresh Cautions'—Professor Farish's Judicious Advice—Private Letter to Dr. Pearson—Dr. Pearson's 'Remarks' and Note—Mr. Simeon's Reply—Reproof of an Undergraduate. (1809—1811.) . . . 273

CHAPTER XII.

Mr. Simeon's Regard for the Liturgy—Appointed Select Preacher at St. Mary's—His Sermons on the 'Excellency of the Liturgy'—'Answer' to Dr. Marsh—Defence of the Baptismal Service—Letter to Mr. Thomason—Martyn's Sermon—The Devotional Reading of the Scriptures—Formation of the Cambridge Bible Society—Dr. Marsh's Opposition—Mr. Wilberforce's Aid—The first Meeting—Account of it by an early Promoter—Effect of Mr. Simeon's Sermons—Dr. Buchanan—Installation of the Duke of Gloucester—Awful Death—Lamented Decease of König—Mr. Preston's Account of him. (1811—1812.) . . . 293

CHAPTER XIII.

PAGE

The Autobiography concluded—Persecution from his Parishioners—His kind Thoughts towards them—Their Complaints to the Bishop—Mr. Simeon's Reply—Election of Churchwardens—The Bishop's Letter to the Vice Chancellor—Meeting of the Heads—Dr. Milner's Interposition—Danger averted—Providential Circumstances connected with this—Proposed change in the Prayer-Meeting—Opposition to the Plan—Mr. Simeon's patient Efforts—The Opposition continued—His long Forbearance—Decided Measures—Final Arrangement—Mr. Simeon's Review of the whole Subject. (1811—1813.) 326

PART II.

CORRESPONDENCE, &c. &c.

CHAPTER XIV.

Letters—To Rev. T. Thomason, on the Stewards' Class—His Brother's Illness—Martyn in Persia—Grief for his People—To Mrs. Thomason, Affectionate Thoughts—To Rev. T. Thomason, on being a Select Preacher—Godly Jealousy over himself—Martyn's Discussions—His Brother's change of Residence—New Rooms in College—Journey to the Isle of Wight—Martyn's Sermon—On writing Religious Letters—Arrival of Martyn's Picture—His Brother's Spiritual State—Martyn's Illness. (1812.) . . 345

CHAPTER XV.

Letters—To the Rev. T. Thomason, on the Death of Henry Martyn—Diffusion of Christianity in India—Death of Mr. Robinson of Leicester—Tablet in Memory of Martyn—Season of May in London—Religious Meetings—First Stone of the Jews' Chapel—Conversion of two wealthy Jews—Martyn's Papers—Mr. Sargent his Biographer—Retirement at Sandgate—Death of Mr. Venn—Presentation to Clapham—Faithful Discharge of his Trust—Bible Society at Oxford—Pleasant Party afterwards—Dr. Ryder, Dean of Wells—Meeting at Shelford—Catechizing—The Controversy with Dr. Marsh—Dr. Milner—Importance of Accurate Translations—On Religious Depression. (1813.) . 361

CHAPTER XVI.

PAGE

Letters—To Rev. T. Thomason on Dr. Jowett's Death—The Bible Meeting—Sermon at St. Mary's—Strictures on Dr. Marsh—On Sharp Criticisms—Sabat—Martyn's Papers—Presentation to St. Peter's, Colchester—On sending Chaplains to India—To Mr. King and Mr. Richardson on the Duty of Patrons—Advice to a Clergyman—On Obedience to his Bishop—The duty of Curates to their Incumbents—Abdool Messeeh—Bible Meeting—On Receiving Mr. Thomason's Son—Effect of Martyn's Ministry—On the Pictures of his Brother, Martyn, and Abdool Messeeh—Cautions on giving Opinions—Arrival of Mr. Thomason's Son—Journey in quest of him—Letter to Mrs. Thomason about her Son—On Placing him at Mr. Preston's—Letter to Mr. Wilberforce—to Rev. T. Thomason about the Jews' Society—and Schools in India—Bible Meeting at Cambridge—Female Influence. (1814.) 375

CHAPTER XVII.

Letters—To Rev. T. Thomason on the American Missionaries—Rev. D. Corrie—On Closing the Jews' Chapel—Hon. Dr. Ryder, Bishop of Gloucester—Death of Bishop Middleton—Appointed again Select Preacher—Martyn's Papers—To Dr. Ryder on his Appointment to the See of Gloucester—The Conduct of Religious Professors—Dr. Ryder's Reply—To Mr. Thomason on Preaching for the Jews—Meeting at Bristol—Recovery of Health—Journey to Carlisle—Bible Meeting there—Tour in Scotland—Missionaries to India—Rev. D. Corrie—Professor Farish—The Sermons at St. Mary's—Continued Trial from his People—Secessions from the Church—Ordination refused to two young Men—Letters to Rev. W. Carus Wilson on the Occasion—Remarks on the Trials from his Religious Society. (1815.) . 405

CHAPTER XVIII.

Letters—To Rev. T. Thomason on the Abuse of Power—Annoyance from a Fellow of his College—Favour in the University—Chaplains to India—Kindness of Bishop Mansel—On Meekness and Forbearance—On Consulting the Prejudices of others—Rev. D. Corrie's Missionary Sermon—Letter from Mr. Corrie to Mr. Simeon—Letter to Mr. Thomason on the Departure of Mr. and Mrs. Robinson for India—Society for Educating Pious Men for the Ministry—On Attention to College Discipline and Studies—Memorandum respecting his Brother's Property—To Rev. T. Thomason on the Character of Henry Martyn—On Symptoms of approaching Illness—The Improved State of his People. (1816.) 425

CHAPTER XIX.

PAGE

Letters—To Rev. T. Thomason about the Jews' Chapel—Tyrwhitt's Legacy for Hebrew Literature—Hindoo College—Movements in favour of the Jews—Religious Meetings in London—Rammohun Roy—Martyn's Persian Psalms—Brown's Memoir—Rev. D. Corrie's Return—Preparation for a New Work—To a Friend in Office on attending the Official Chapel—Memoranda on various Occasions—On the proper Exercise of the Ministry—On listening to Evil Reports—On suffering Injuries—To Rev. T. Thomason on the subject of his Preaching—To Rev. Lewis Way on his Journey to Russia—Selection of a Companion—To Rev. T. Thomason on the Hindoo College—Jewish Mission to Russia—Proposed Tour at Home—General Zeal for Diffusion of Christianity—Character of Dr. Buchanan—Sermon for the Jews—On Trials as a counterbalance of Popularity—To a Clergyman on preaching the Truth in love—To a Daughter on her Duty to her Father—To a Lady on her Duty to her Husband—To a Clergyman on Parochial Difficulties—To Another on the true Mode of Preaching—To Another on the Exercise of Conscience—To Rev. T. Thomason on his Efforts for the Jews—Opening Chapels at Amsterdam and Hamburgh—The happy State of his People—Professor Farish—Death of the Princess Charlotte. (1817.) 439

CHAPTER XX.

Letters—To Rev. T. Thomason on Efforts for the Jews in Holland—Female Agency—Kindness of Bishop Burgess—Visit to Amsterdam—Interview with Dr. Cappadose—Sermons for the Jews—English Episcopal Church there—Letter to Bishop Burgess on the Objects of his Journey to Holland—To the Same, on noticing the Jews in the King's Letter—Morbid State of a Student—To Rev. Mr. ——— on Delight in his Work—Duty to a harassed Friend—Advice about various Persons—Kind Counsel for himself—To Rev. T. Thomason on sending helpers to India—State of his People—Progress of his New Work—To Rev. T. Thomason on the Cambridge Missionary Society—Gownsmen at Trinity Church—To Bishop Mansel, on giving Letters Dimissory to a Friend—The Bishop's Reply. (1818.) . . . 473

CHAPTER XXI.

Letters—To Rev. T. Thomason on the Protocol in favour of the Jews—Proposed Tour in their behalf to Scotland and Ireland—To Rev. Mr. ——— on the Affairs at Amsterdam—On Poetry in Sermons—To the Same, on Tenderness towards Parents—To a Person soliciting Pupils—To a Curate on his Conduct towards

PAGE

his Vicar—To Rev. T. Thomason on his Tour for the Jews' Society—The Divine Purposes with respect to the Jews—To Miss Priscilla Gurney on Regard for her Health—Memorandum recording his 'Secret Experience.' (1819.) . . . 501

CHAPTER XXII.

Letters—To Rev. T. Thomason on publishing the 'Horæ Homileticæ'—Extracts from the Preface to the Horæ—Rev. T. Thomason on Religious Works in India—On acting with Tenderness and Caution—Clerical Education Society—Memorandum on the Restoration of his Strength—To Bishop Burgess on the 'Horæ Homileticæ'—Remarks on a Criticism of the Bishop's—Extracts from Sermons on 'the New Birth'—and 'Justification by Works.' (1820.) 526

CHAPTER XXIII.

Letters—To Rev. T. Thomason—Various Efforts on Behalf of the Jews—Formation of a Jews' Society at Cambridge—To Miss Gurney on the Death of her Sister—To Rev. J. W. Cunningham respecting Dr. Chalmers—On Clergymen attending to Secular Concerns—To Rev. E. B. Elliott on receiving two Vases—To his Godson at Haileybury on the College Reports—To Rev. T. Thomason on the Enjoyment of Mercies—Sending him an Assistant—Return of his Son to India—Memorandum on receiving Injurious Treatment. (1821.) 549

CHAPTER XXIV.

Letters—To Rev. T. Thomason on the Return of his Son—Journey to Ireland—Sermons and Meetings in Dublin—Archbishop of Tuam—Remarks on Calvinism—Storm on the Passage Home—Visit to Oxford—The Provost of Oriel—To Dr. Coppleston on the Calvinistic Controversy—To a Missionary on Experimental Religion—Extracts from his Diary—His Climacteric—Visit to Earlham—On Delicacy in making Requests—On acting with Judgment—Jews' Meeting at Bristol—and at Gloucester—Duchess of Beaufort on walking with Wisdom—A Rebuke of his Vanity—On giving a Vote—Catholic Emancipation—Mr. Bankes's Election. (1822.) 562

CHAPTER XXV.

Letters—To a Father on Religious Society for his Son—On our Lord's Example—On Religious Experience and Cheerfulness—Diary at Paris—Duchess de Broglie—Marshal Soult's Picture-

PAGE

gallery—Letter to the Duchess of Beaufort on Christian Liberty and Christian Duty—To Rev. T. Thomason on Mr. Grant's Death—His restored Health—Sermons at St. Mary's on 'the Law'—To a Friend who requested a Loan—On the Religious Disposal of his Property—Memorandum on the Receipt of a large Sum for Religious Objects. (1823.) 577

CHAPTER XXVI.

Letters—To Rev. T. Thomason on Lord Powerscourt's Benefaction—Mr. Goode's removal to India—Progress of Religion in Cambridge—General Improvement of the University—Sermons on the Gospel—Mr. Goode's Appointment—The Vice-Chancellor at the Jews' Meeting—To J. J. Gurney, Esq. on the Motto to his 'Essays'—To a Friend on Fidelity to God—To the Same on suffering Persecution—To a Missionary on the Golden Mean—On Human Infirmities—To Rev. S. Carr on the Circulation of the Apocrypha—Memoranda on a Bequest for Religious Objects—On the Numbers at his Evening Parties—On receiving Marks of Attention. (1824—1826.) 592

CHAPTER XXVII.

Letters—To the Secretary of a Religious Society—To a Clergyman on avoiding the Appearance of Evil—To the Provost of Eton—Dr. Goodall's Reply—To Mrs. Cunningham on the Memoir of her Sister—To a Friend on cherishing a Spirit of Love—To Rev. J. H. Michell on the Death of Mr. Lloyd—Memorandum on being Defrauded by his Servant. (1827—1828). 607

CHAPTER XXVIII.

Letters—From Mr. Wilberforce on the Fiftieth Year of Mr. Simeon's Residence in the University—Memorandum on the Occasion—To a Friend on maintaining Charity, and Preaching 'Christ Crucified'—Remarks on the Passing of the Roman Catholic Relief Bill—To a Friend on declining Controversy—To the Bishop of Winchester on receiving a Copy of his Charge—To Sir R. H. Inglis on guarding against Misrepresentation—To Rev. R. W. S. on the Mode of conducting his Weekly Parties of Undergraduates—Specimen of the Arrangement of a Sermon—Description of the Weekly Tea-party. (1829.) . . . 624

CHAPTER XXIX.

Letters—On the Treatment of Jewish Converts—To Miss E. Elliott on the Study of Prophecy—The Archbishop of Tuam to

PAGE

Mr. Simeon respecting Antinomian Ministers—Mr. Simeon's Remarks—The Archbishop's Reply—To the Rev. Daniel Wilson on the State of his Health—To the Same on writing with Clearness and Force—To a Clergyman on promising him Pecuniary Aid—On receiving an Exorbitant Bill—Mr. Simeon's Care in keeping his Accounts—Memoranda by J. J. Gurney, Esq. of an Evening's Conversation at Mr. Simeon's Rooms—Hints on the Management of the Voice in Reading. (1830—1831.) . 655

CHAPTER XXX.

Letters—To J. J. Gurney, Esq. on Mr. Irving and his Doctrines—Narrative by Charlotte Elizabeth—To Miss Mary Elliott on the Observance of the Lord's Day—To the Bishop of Calcutta on his Religious Views—To Rev. J. Sargent on the Character of Mr. Thomason—To Rev. J. H. Michell on Printing his Entire Works—Extracts from various Letters on the subject—Memorandum about his Jubilee—Letter from Mr. Wilberforce on his Completing the Fiftieth Year of his Ministry—Extracts from his Diary on the Occasion—To Rev. J. H. Michell describing the Event—and his Religious Views. (1832.) 688

CHAPTER XXXI.

Letters—To Rev. J. Venn on Presenting him to a Living—To the Same on the proper Discharge of the Ministry—To Lady Olivia B. Sparrow on Recovery from Illness—Memorandum on the Completion of his Works—Statement of his Views about them—To the Bishop of Calcutta on presenting them to the King—Rev. W. Marsh's Remarks on the Occasion—To Rev. E. B. Elliott on the Loss of his Wife—To a Clergyman respecting his Preaching and Conduct—Extracts from his Diary enumerating his Mercies—To the Bishop of Calcutta—His Thoughts on the Prospect of Death—To a Friend under Depression—To Miss Mary Elliott on his Secret Experience—To the Same on the Right Standard of Christian Excellence—To Rev. J. B. Cartwright on the Effects of Religion in its Rise and Progress. (1833—1834.) 712

CHAPTER XXXII.

Letters—To a Trustee on his Duty as Patron—Mr. Simeon's Charge to his Trustees—Letter to a Friend on the same Subject—To the Bishop of Salisbury on Resignation—To the Same on Christian Joy—To Miss E. Elliott on Humiliation—To the Bishop of Gloucester for a Copy of his 'Commencement' Sermon—To the

PAGE

Bishop of Calcutta on the Abolition of Caste—To the Same on prudential Care of Health—To J. J. Gurney, Esq. on the Loss of his Wife—To Rev. J. T. Nottidge on the Divine Dispensations—To Miss Mary Elliott on the Indulgence of Affection—To the Same on the mixed Nature of Christian Experience. (1835) . 746

CHAPTER XXXIII.

Letters—To Dr. Ring on Enduring Affliction—To Rev. J. H. Gurney on the Purchase of Advowsons—To Rev. Mr. I——— on the same Subject—To a Lady attending her Mother in her last Illness—Extracts from Letters to a Friend recounting the Incidents of his Tour—To Archdeacon Hodson on Returning from his Tour—To Dr. Ring on the same Subject—To Rev. J. Venn on Conversion—To a Person under deep Mental Distress—To the Bishop of Calcutta on the Indian Episcopate—To a Friend on Building a Church at Jerusalem. (1836.) 775

PART III.

NARRATIVE, &c., &c.

Narrative of Mr. Simeon's Last Illness, Death, and Funeral 801

Recollections of the Rev. C. Simeon, by the Right Rev. Daniel Wilson, Lord Bishop of Calcutta 833

To the Binder.

THE Portrait to face the Title-page, and the Autographs to be inserted between the Table of Contents and the Introduction.

Fac-similes of the Handwriting of the Rev. Charles Simeon.

A SERMON WRITTEN IN 1788

Zech 13 1. X y^e Fountain – Nov. 88
X is set forth by various Metaphors
Metaph. like y^e Stars, shew not y^e glory of X^m, but y^e use
This was partic. striking to those who had just returned from
y^e Bab. Cap.

I The Meaning of y^e Prophecy
1. in that d – Had it's Lustre brighter { Jer. 2.13 / David Ps. 36.9
2.a Fountain – X so called by { Himself. John 7. 37.38 / John Rev. 22.1
He answers that Descrip^n
3. It be opened.
for Eternity He was a P. sealed
before his Incarn^n it was
but then it was to be opened
5 for Sin & Uncleanness were for Ceremn. Uncl. 2 Kgs. 5.6
the brazen Sea 30 f. round 10 deep. & 10 Lavers
Siloam & Bethesda for Bodily Disorders
This for Spiritual Maladies
4 to y^e H. of D. to { Sp^l Seed of X are y^e H. of D. { rich or poor
Living Members of y^e Ch. are y^e Jah. of D.

II The Completion of it
It may be P. to've been op (as X stair) for Round of 0
but it was { broken open on y^e Cross / set open on y^e Day of Pentecost / left open to all ful Ages, in y^e Promised

Applic^n
1 To y^e Careless – The Opery of this P. shews { their guilt / their Unpriness for Heaven / the necessity of y^e New birth / the Means of Salvation
2 To y^e Self-righteous Prov. 30. 12
Illustrate y^e folly of Self-R. fr. 2 Kin. 5. 13.
Shew y^e necessity of coming as publicans & Harlots
3 To y^e Doubting
The folly of y^r Objec^n – bec. y^e P. was op. for Uncl
If one sh^d leave you an Estate, & describe y^r { name / age / abode. / Description
wd you refuse it because you answered that
While you hesitate You lose y^e Benefit – e.g. Bethesda
4 To y^e Believing.
Remember what you were are & wd be if be humble
Shew y^t you are cleansed by y^r Spirit temper, Conduct

HIS LAST WRITING ON HIS DEATH-BED

Eph 3. 18, 19
I What it is to comprehend y^e love of X in
all its immeasurable dimensions.
II What effect this will have on y^e believing
soul with all y^e fulness of God
III What an object of incessant desire
& of fervent prayer that it shd be
to every one of us
What other thing is there in y^e whole
universe, so noble in its
so beneficial in its influence,
so glorious in its results?

I have not written the foregoing Memoir as a life of myself; but only as a record of some facts connected with my public ministry, the notoriety of which renders them likely to be mentioned after my death, whilst yet there is no man but myself who could place them in their true light, for want of that full knowledge of the circumstances which I alone possess. Had I designed to write a life of myself, I should have entered into the interior workings of my heart in relation to my religious experience, and into a multitude of things known only to God & my own soul: but I have no wish to ~~make myself a theme~~ obtrude upon the public any thing relating to myself:

Chas. Simeon

INTRODUCTION.

In publishing the following Memoir, the Editor feels it necessary to premise a few remarks respecting the documents entrusted to him for its compilation; and also to explain the circumstances under which he has ventured to engage in a work of so much responsibility.

During a season of indisposition and retirement from public duty in the summer of 1813, Mr. Simeon was induced to draw up a short sketch of his early life, together with a narrative of the chief incidents of his Ministry. This he appears to have done, not in the least degree with a view to its future publication, but solely to refute any erroneous statements which might be put forth respecting the course he had pursued amidst certain parochial difficulties which he had recently encountered. This Autobiography is dated, Sandgate, July 21, 1813, and is prefaced with the following observations :—

> " Being here with a view to the re-establishment of my health, I feel a degree of leisure, to which I am unaccustomed at home, and which admits of my turning my attention to things which I should not otherwise have thought of. Hence, at the earnest solicitation of my dear friend, Mr. Venn, just deceased, I undertook to complete what he had begun of his Father's life. The very high reverence which I feel for his honoured father would have made this a delightful task, notwithstanding the utter insufficiency

which I feel to perform it in a manner worthy of that blessed servant of God; but, on examining the papers which were to form the groundwork of his life, I find that there are no documents to serve as a substratum for my work, nor any facts whereon to found my comments and observations. I was constrained therefore yesterday to inform the family that I am unable to proceed with the work . . . .

"Hence I have thought that I will recollect some circumstances in my own life; and to this I am rather inclined from the great injury done by —— to the character of my dear honoured friend, Mr. Henry Venn, in the Memoir of him which has been prefixed to his 'Complete Duty of Man.' . . . .

"From such pieces of biography I learn; 1st, that what is really not true is often adduced through want of better information; 2nd, that truth is so often injudiciously stated, as to be almost as injurious as falsehood itself to the person referred to, and prejudicial rather than useful to those who read it. What, if any one undertaking to write a memoir of me should attempt to give an account of my private societies, either as conducted on my former plan, when I met my people all together, or as altered of later years to six smaller societies? All he could do would be to give *his own* views of those things: he could not give *mine*, seeing that there is not a man in the world, except Mr. Thomason, that is fully acquainted with them. Yet such is the taste of the present day for memoirs, that it is difficult for a Minister of any notoriety to escape

without having them published respecting him even in his lifetime; and when he dies, he is sure to have the magazines filled with anecdotes respecting him, or delineations of his character. . . . . I therefore commit some things to paper, to enable my executor to determine how far the views which may be exhibited by others are correct or not."

From an early period of his residence at the University, Mr. Simeon appears to have made occasional memoranda of important matters in which he was personally concerned, and generally to have kept copies of his correspondence on all subjects to which he might afterwards be likely to refer. These papers and books of memoranda at length accumulated to a great extent, and the letters alone towards the close of his life amounted to several thousands *. As he advanced in years and influence, and it became hopeless to expect that he could prevent the appearance of some kind of memoir after his decease, he was repeatedly advised to adopt such measures as would ensure the publication of at least a faithful record of his sentiments and conduct. To this he was more particularly urged by his beloved and honoured friend, Mr. Wilberforce; from whom he received the following suggestions early in the spring of 1828 :—

"As I have pen in hand, I will mention a subject, which after I had despatched my last letter I regretted that I had omitted to notice. It is my wish that you would use some of your less occupied half-hours for the purpose of putting down notes, if you have not already done it, of such particulars as you had mentioned in one of your last letters;—I mean the comparative attendance at your Church,

* See Letter to Sir R. H. Inglis, p. 639.

or rather the comparative state of religion in general at Cambridge, in the beginning and at the end of your residence there. We may be sure that whenever it shall please God to close your mortal career (which for the sake of others will, I hope, be at a very distant period), all such particulars will be laid before the public either in the way of Life, or in some other. If however I mistake not, there is but one person in the University at all qualified to supply the particulars I allude to, I mean Professor Farish. I therefore wish you to leave notes, or heads at least, if not more."

Upon this letter Mr. Simeon made the following memorandum :—"I had often had the idea suggested to me, but never could endure the thought of preparing materials for a memoir. But hateful as the task is, I here commence it, December 15, 1829."

Having to a great extent arranged (with indices and observations) the voluminous mass of his papers, Mr. Simeon proposed to place them in the hands of his 'most beloved friend,' the Rev. John Sargent, who on every ground was of all persons the best qualified to undertake the work. But, to the great loss of the Church of Christ, Mr. Sargent was suddenly called to his rest at the very time he was preparing to visit Mr. Simeon for the purpose of receiving his papers. The following letter, written by Mr. Simeon on the occasion, will shew the repugnance he still felt at making these preparations for a Memoir of himself.

"June 1, 1833.

"I think I have expressed to you the real feelings of my heart in reference to any Memoir of me after my death. Could entire silence respecting me be obtained, there is no price at which I would not purchase it. But of that I have no hope, where there are so many booksellers that will be glad of the Work, and so many writers who would be ready to execute it. But what do ——, or —— know of me? Nothing at all. I am not communicative of

my feelings, or of my secret motives of action, unless to one with whom I have the closest communion, or who can, from somewhat of a similarity of mind, appreciate them. After Mr. Thomason, there was no man in the world who knew so much of me as our dear departed friend Mr. Sargent. In my correspondence with Mr. Thomason (which had been preserved entire for twenty years), he had a continuous view of all that had passed in my Ministerial life, and not a little of what had passed in my heart; and he knew (as he has fully proved in his Biography of Martyn) what a Memoir should be. . . . He knew too what kind of observations would do good in such a sphere as that in which it has been my lot to move. . . .

On these grounds therefore I had desired my most beloved friend, Mr. Sargent, to *pre*-vent and prĕvent the attempts of others, who would do harm to religion by their injudicious, though well-meant productions. And, that he might not be anticipated by others, he was actually engaged to come to *me* the very day I set off to attend his funeral, to arrange some papers, which would have furnished materials for him to work upon for the first thirty or forty years of my Ministrations.

Now let me say, that God having in his tender mercy spared my life to see my Work edited, and having times without number heard me welcoming my dissolution any day or hour after that great work should be accomplished, I am expecting a summons from Him daily and hourly (it will not come one hour the sooner for being looked for by me); and therefore I have lost no time in requesting my beloved friend Mr. C. to stand in the place of my departed friend. . . . . He knows and will know more and more, my abhorrence of laudatory encomiums—he knows what my idea of biography is. . . .

I hate myself for the steps which I feel myself thus almost bound to take. I feel that an injudicious person might do great harm by statements on subjects, on which he was only partially and perhaps erroneously informed. This, so far as it respects myself, would be of no consequence any more than it would be if two persons in China were either applauding or reviling me at this moment; but it

may be of consequence to young men who may come to the University after I am gone to my great account. And this alone reconciles me to a measure, which on every other ground I should utterly abhor."

Immediately after his return from the funeral of Mr. Sargent, Mr. Simeon requested the Editor to undertake the work, which had been assigned to his deceased friend. On various grounds however, on which it would be unbecoming here to enter, the task was respectfully declined; and it was only when urged by some important considerations of a public nature, that the Editor so far ventured to commit himself to the work, as to engage to *examine* the papers and *prepare* them for publication. But being solicited to the last to undertake the responsibility of editing them, and the whole of Mr. Simeon's MSS. being bequeathed to him for this purpose, he felt himself no longer at liberty to decline a duty thus solemnly imposed.

After examining and digesting the mass of papers confided to his care, (a work of no light labour and perplexity,) the Editor proposed to compile the Memoir in the usual historical form, connecting it, as might naturally be expected, with the religious events of the times: this course was recommended indeed by many of his friends, to whose judgment he would ever pay the greatest deference. But a difficulty, apparently insurmountable, soon presented itself; Mr. Simeon had given the strictest injunctions, that on no consideration whatever should the Memoir exceed the limits of '*a single octavo volume.*' It was obvious therefore, that to reduce within the prescribed compass the history, public and private, of an active life of more than seventy years, much of the most important part of the papers, viz. the Correspondence, must of necessity have been

omitted. This plan therefore, after much consideration, was ultimately abandoned.

The Work was then for some time entirely suspended; and for various reasons, some of a public and others of a more private nature, it was thought desirable, for a season at least, to postpone its publication. When at length the Editor felt himself at liberty to resume the task, his intention was, for the present, merely to print the Autobiography, together with such a selection from Mr. Simeon's writings and correspondence as would give a general view of his character and sentiments; and then to append to the Work a narrative of his last illness and death; adding in conclusion the valuable 'Recollections,' which had been kindly furnished by the Bishop of Calcutta.

The whole of the Autobiography, with the exception of a few words, has been printed without abridgement or alteration, and is introduced under the term, Memoir. The opinion of some indeed was, that it should have been published as it was written, viz. without any interruption; and then have been followed by the Correspondence and other details, in chronological order. But as the history was in many respects incomplete, and in one instance passed over a period of fifteen years, with scarcely any allusion to the important matters which occurred during the interval, it was found to be almost necessary to break up the Memoir into short Chapters, according to the natural division of the subject, and then to append to each Chapter such contemporaneous matter as might be either interesting in itself, or desirable to fill up the narrative. As this was done during the progress of the Work through the press, the Volume at length increased so much beyond expectation, that it was necessary at the conclusion of

the Autobiography to discontinue the historical form altogether: or else the Correspondence must have been seriously abridged. The selection however of extracts from Mr. Simeon's letters and memoranda, will present, it is hoped, a sufficiently connected view both of his proceedings and sentiments to the close of his life. Many topics indeed of interest and common report, which may probably be looked for in this Work, have been omitted; partly owing to the manner of its composition, and partly because in some instances it would have been necessary to allude to persons still living more than would be becoming. It has been the earnest desire of the Editor to omit, as far as was consistent with fidelity, every expression which might cause pain to the survivors of Mr. Simeon: and if occasionally, to preserve any useful observations, he has permitted some stringent remarks to appear, he hopes, by suppressing the names of the parties under review, effectually to prevent their being recognized. And as regards the painful comments upon a former state of affairs at Trinity Church, the Editor feels it only due to the present Congregation to state here distinctly, that there is no one *now* living in Cambridge to whom those censures refer.

To avoid these and other difficulties, he would gladly have postponed the publication of the Work to a still more distant period: he feels that the life of a public man can scarcely be written with the completeness which is desirable till some considerable time after his decease. But to meet the wishes of his friends so urgently repeated, and under the hope of rendering some present service to the Church of Christ, he has ventured at length to send forth the Memoir in its present form.

In making the selection from the Letters, Diaries, and Memoranda, the Editor has kept the following objects in view; first, to introduce whatever might best illustrate Mr. Simeon's ministerial life and character—his religious sentiments and doctrines: and next, to present such incidents or observations (some of them apparently trifling), as would give the most natural and familiar view of his private life, and exhibit in detail his temper and spirit, as well as his feelings and habits. Hence it did not appear consistent with fidelity to suppress occasional expressions or statements, which betray symptoms of vanity, or other infirmities. For the same reason, strong but characteristic remarks have been allowed to stand unaltered; and observations and sentiments, which the Editor might perhaps be inclined to dissent from, and *in some cases would gladly have omitted*, he has suffered to remain without abridgement or comment. He has wished to abstain equally from censure and eulogy. His almost filial affection and reverence for the subject of this Memoir would restrain him for venturing on the former, as it makes him obviously too partial to attempt the latter. He feels, however, that happily he has not to discharge the office of a critic, but solely of a compiler; and he has been confirmed in the propriety of this course by Mr. Simeon's own observations in the following letter, on the publication of the Correspondence of the Rev. J. Newton.

"5 o'Clock on Sunday Morning,
K. C, Feb. 21, 1808.

"I have risen to prepare for the service of my God; but I cannot sit down to other work till I have discharged my conscience towards you as an Executor of Mr. Newton. You are commissioned to

publish his papers, *and those in particular which he has pointed out;* and you submit them to the judgment of myself and two other Ministers, who, in point of Christian experience, are mere babes to him. In consequence of this, because we cannot descend into his depths, we must bring him into our shallows, and reduce this and that expression to our standard. This is an injustice to him, and to the world. We have not ability to sit in judgment upon such a man, any more than babes just beginning to see the truth are to sit in judgment upon us. And my decided opinion is, that there should be no modifying of his expressions at all. Had the letters been written in his *very* advanced age, I might have thought otherwise; but at the age of forty-five or fifty he surely knew his own experience better than we can do. We may be better men than he; and, having less corruption in our hearts, may be unable to go all lengths with him in his expressions; but if he was so vile, and had humility enough to publish it, let God have the glory, and men the benefit of his fidelity. What good has not been done by Augustine's confessions? When therefore Mr. Newton speaks of being shunned as a wild beast, I would not alter an iota of it. There certainly is one person living who *can*, or rather who *must* go all lengths with him; and who is comforted by knowing that *such a man* felt *himself* so vile as HE KNOWS HIMSELF TO BE. Such a thing as the recital of a story may be omitted; because judgment alone can determine that; but, when he declares his own experience, I think it wrong to alter a syllable: it is like the Jesuits concealing the Crucifixion of the Lord for fear of its giving offence to the Chinese; and I am sure that the disposition to alter his words would have induced us to correct the Apostle Paul, if we had been at

his elbow when he wrote the 7th of the Romans: or if we had been left his executors to publish his papers.

"I have thus expressed my mind, and unburthened my conscience, and endeavoured to approve myself, what I most truly am,

"Your very affectionate friend and humble servant,

"C. Simeon.

"P. S. Remember that I speak only of those passages where he relates his own experience; but in *any* passage I would be fully convinced that it needed alteration before I would suffer it to be altered. My rule should be, 'What would Mr. Newton do if he himself in the fullest exercise of all his faculties were present?' *That* only would I do, or advise any one else to do. He has spoken for himself when living; and he should do the same when dead; *and that too without any apologies for him, either in notes or in a preface.* If the Editor or Editors do not agree with him, they have no need to publish their names; they are merely Executors of Mr. N.'s Will. Let us get nearer to God, and have more of the mind of God than he, and then let us set sit in judgment on him, and make apologies for him; till then, let us sit at his feet and learn."

Upon this principle it has been the Editor's endeavour to compile the following Memoir. His constant desire has been to act with fidelity and candour, not attempting to display the graces, nor yet to conceal the failings of the man; but so to set forth the truth respecting him, and as he would himself have published it, that (to adopt his own language) "God may have the glory, and men the benefit of his fidelity."

No one can be more sensible than the Editor is himself of the imperfection of the Work as it is at length sent forth to the public. He can only say that,

during his short intervals of leisure from collegiate and parochial duties, and often after protracted periods of necessary attention to other engagements, he has devoted to it all the thought and care in his power: and he trusts, that in complying with the earnest wishes of his friends to publish this Memoir without furthe delay, he shall meet with their kind indulgence, if he is unable at present to offer it to them in a form more worthy of their acceptance.

And now he would humbly commend his Work to the Giver of all Good, with the earnest hope that the Divine blessing may accompany its perusal. And he would feel himself amply rewarded for all his anxious labour in compiling it, if happily it should prove instrumental to the diffusion of that same 'spirit of *love*, and of *power*, and of a *sound mind*,' with which Mr. Simeon was so eminently endued; and thus be the means of advancing those high and holy objects, the promotion of which was the unceasing effort of his long and laborious life.

Trinity College,
Feb. 18, 1847.

PART I.

MEMOIRS,

&c. &c.

MEMOIR

OF

THE REV. CHARLES SIMEON.

CHAPTER I.

PARENTAGE AND BIRTH OF MR. SIMEON—HIS EDUCATION AT ETON COLLEGE—REMARKABLE ACTIVITY—LETTER FROM DR. GOODALL—HIS EARLY HABITS AND CHARACTER—HIS AUTOBIOGRAPHY—FAST-DAY IN 1776—HIS MANNER OF KEEPING IT—MR. MICHELL'S ACCOUNT—HIS REMOVAL TO KING'S COLLEGE, CAMBRIDGE—PREPARATION TO ATTEND THE LORD'S SUPPER—HIS OBTAINING PEACE WITH GOD—DELIGHT IN THE LITURGY—EFFORTS TO BENEFIT OTHERS—HIS FALL—TROUBLE OF MIND RESPECTING SAVING FAITH—REVIEW OF HERVEY—HIS ECONOMY, AND RELIGIOUS DISTRIBUTION OF HIS INCOME—EXTRACTS FROM HIS DIARY.

1759—1782.

Charles Simeon, the subject of this Memoir, was the fourth and youngest son of Richard Simeon, Esq. of Reading, by his marriage with Elizabeth Hutton, the descendant of a family remarkable for having numbered amongst its members two archbishops of York. His immediate ancestors, in the two preceding generations, had been the incumbents of the living of Bucklebury in Berkshire; a circumstance which may possibly have had some influence in directing his thoughts to that profession, of which he after-

wards became so distinguished and influential a member. The family trace their descent directly from the antient house of the Simeons of Pyrton in Oxfordshire; in which county, and that of Stafford, they formerly held very large possessions. Their only male representatives are now to be found in Mr. Simeon's branch of the family: the other branches having terminated in females; one of whom intermarried with the celebrated JOHN HAMPDEN; and others are merged in the families of the Welds of Lulworth Castle, and the Lords Vaux of Harrowden.

The eldest son of Richard Simeon, who was named after his father, died early in life. JOHN, the second son, was bred to the bar; he became Senior Master of the Court of Chancery; and was one of the Commissioners, conjointly with Sir Herbert Taylor and Count Munster, for the management of the private property of George the Third. For many years he represented the Borough of Reading in Parliament; and in 1815 was created a baronet; an honour previously held by the family from a period almost coeval with the institution of the order. The third brother, EDWARD, was an eminent merchant in London; and for many years one of the Directors of the Bank of England. He realized a large fortune, of which however he had but little enjoyment, being cut off prematurely by a peculiar and distressing malady; during which he derived the most important benefit from the devoted attention and faithful instruction of his youngest brother.

CHARLES SIMEON was born at Reading, September 24, 1759, and was baptized at the parish-church October 24, following. Very little can be ascertained with accuracy respecting his early history. Whilst

yet very young he was sent to the Royal College of Eton, where he was in due course admitted on the foundation; and when nineteen years of age he succeeded to a Scholarship of King's College in the University of Cambridge. The energy and vigour which so remarkably distinguished him through life, were much noticed in his youth. Horsemanship was his favourite exercise; and few persons, it is well known, were better judges of the merits of a horse, or more dexterous and bold in the management of one. In feats of strength and activity he was surpassed by none; of some of these he was pleasantly reminded in the decline of life by his early schoolfellow and constant friend, Dr. Goodall, the late Provost of Eton; who in a letter, September 29, 1833, writes to him, —"I much doubt if you could *now* snuff a candle with your feet, or jump over half-a-dozen chairs in succession. *Sed quid ego hæc revoco?*—at 73, *moniti meliora sequamur.*"

With regard to his moral character and habits, there is every reason to believe, from observations that occasionally escaped from him, that he was by no means profligate or vicious in the usual sense of the terms. It would rather appear that though exposed to scenes and temptations, which he often spoke of with horror, he was on the whole in early life regular in his habits, and correct in his general conduct. His failings were principally such as arose from a constitutional vehemence and warmth of temper, the more easily provoked from certain feelings of vanity and self-importance, which during the whole of his life were a subject of conflict and trial to him. These feelings would display themselves at school in too great attention to dress, and in little peculiarities of

manner, which quickly attracted the notice and provoked the ridicule of his companions.

It seemed necessary to premise thus much respecting Mr. Simeon's early habits and behaviour; as it might easily be supposed from the strong language he has used, when describing "the vanity and wickedness" of his youth, that he had been guilty of some gross violations of morality. Those however who are accustomed to searching self-examination, and habitually compare their lives and tempers with the requirements of God's holy law, will have no difficulty in understanding Mr. Simeon's unreserved expressions of sorrow and humiliation when reviewing the past. It should be remembered too, that the statements of the following autobiography are those of an advanced Christian, recording with matured views his judgment of the unprofitableness of his youth. We now enter upon Mr. Simeon's own narrative.

MEMOIR WRITTEN IN 1813.

"I begin then with *my early life*.—But what an awful scene does that present to my view! Never have I reviewed it for thirty-four years past, nor ever can I to my dying hour, without the deepest shame and sorrow. My vanity, my folly, my wickedness, God alone knoweth, or can bear to know. To enter into a detail of particulars would answer no good end. If I be found at last a prodigal restored to his Father's house, God will in no ordinary measure be glorified in me: the abundance of my sinfulness will display in most affecting colours the superabundance of his grace.

"There is, however, one remarkable circumstance which I will mention. About two years before I left

Eton, on one of the fast days during the American War, I was particularly struck with the idea of the whole nation uniting in fasting and prayer on account of the sins which had brought down the divine judgments upon us: and I thought that, if there was one who had more displeased God than others, it was I. To humble myself therefore before God appeared to me a duty of immediate and indispensable necessity. Accordingly I spent the day in fasting and prayer. But I had not learned the happy art of 'washing my face and anointing my head, that I might not appear unto men to fast.' My companions therefore noticed the change in my deportment, and immediately cried out Οὐαὶ, οὐαὶ ὑμῖν, ὑποκριταί (Woe, woe unto you, hypocrites,) by which means they soon dissipated my good desires, and reduced me to my former state of thoughtlessness and sin. I do not remember that these good desires ever returned during my stay at school; but I think that they were from God, and that God would at that time have communicated richer blessings to me, if I had not resisted the operations of his grace, and done despite to his blessed Spirit."

[The late Rev. J. H. Michell, Rector of Kelshall, who was Mr. Simeon's schoolfellow at Eton, from the year 1768 to their removal together to King's College, gives the following account of this circumstance in a letter to the Editor in 1837.—

"On the fast day in 1776 we attended the chapel twice, and heard a sermon from Dr. Barnard, the Provost. Though few of us had any clear notion of a fast, except that we were to abstain from meat and amusement till the afternoon after the second service, yet we could not forbear from observing and ridiculing

our schoolfellow, who shut himself within his study, and instead of joining us in the public hall, contented himself with one hard egg. His dress and manners from this time became more plain and unfashionable. This was very observable to myself who slept within a few feet of his bed. As it was the custom for the upper boys to meet, after the outward doors were closed, in their lower chamber, many a direct and indirect jest was uttered against him. . . . . We learnt also that he kept a small box with several divisions, into which, on having been tempted to say or do what he afterwards considered as immoral or unlawful, it was his custom to put money for the poor.—His habits from that period became peculiarly strict."—He adds; "We used to have a song about him, ridiculing his strictness and devotion: and the chorus of that song, referring to his box, I am ashamed to say I once joined in: and it haunts me to this day."]

"On my coming to College, Jan. 29, 1779, the gracious designs of God towards me were soon manifest. It was but the third day after my arrival that I understood I should be expected in the space of about three weeks to attend the Lord's Supper. What! said I, *must* I attend? On being informed that I *must*, the thought rushed into my mind that Satan himself was as fit to attend as I; and that if I must attend, I must *prepare* for my attendance there. Without a moment's loss of time, I bought the old *Whole Duty of Man*, (the only religious book that I had ever heard of) and began to read it with great diligence; at the same time calling my ways to remembrance, and crying to God for mercy; and so earnest

was I in these exercises, that within the three weeks I made myself quite ill with reading, fasting, and prayer. From that day to this, blessed, for ever blessed, be my God, I have never ceased to regard the salvation of my soul as the one thing needful.

"I am far from considering it a good thing that young men in the university should be compelled to go to the table of the Lord; for it has an evident tendency to lower in their estimation that sacred ordinance, and to harden them in their iniquities; but God was pleased to make use of that compulsion for the good of my soul, and to bring me to repentance by means, which for the most part, I fear, drive men into a total disregard of all religion.

"I soon became a member of the Society for Promoting Christian Knowledge, because I thought that the books of that society would be the most useful of any that I could procure, and that I might do good to others by the circulation of them. The first book which I got to instruct me in reference to the Lord's Supper, (for I knew that on Easter Sunday I must receive it again) was Kettlewell on the Sacrament; but I remember that it required more of me than I could bear, and therefore I procured Bishop Wilson on the Lord's Supper, which seemed to be more moderate in its requirements. I continued with unabated earnestness to search out, and mourn over the numberless iniquities of my former life; and so greatly was my mind oppressed with the weight of them, that I frequently looked upon the dogs with envy; wishing, if it were possible, that I could be blessed with their mortality, and they be cursed with my immortality in my stead. I set myself immediately to undo all my former sins, as far as I could;

and did it in some instances which required great self-denial, though I do not think it quite expedient to record them; but the having done it has been a comfort to me even to this very hour, inasmuch as it gives me reason to hope that my repentance was genuine. One little instance of quite inferior consideration was this: on leaving Eton I took a receipt in full of every person with whom I had dealt; but one man, who let out boats, had charged me, as I verily believed, at least double the amount of my just debt; and therefore I paid him only half; and gave him his option, to receive that or none. This, on reflection, appeared to me an act of oppression; for though the man was certainly not in high repute for honesty, I could not *prove* that he had imposed upon me; and it was better that I should suffer loss, than run any risk of doing an unjust thing. I therefore determined to pay him the other half of his bill, the very first moment I should see him. This also was a relief to my mind, because it was doing as I would be done unto.*

"My distress of mind continued for about three months, and well might it have continued for years, since my sins were more in number than the hairs of my head, or than the sands upon the sea shore; but God in infinite condescension began at last to smile upon me,

---

* It is a curious fact, however, that this very man, a year or two after I had executed my purpose, met me in Eton, and claimed from me the original bill; but as, for three or four years, I carried in my pocket the small card on which all the receipts were written, I shewed him his receipt, and brought to his remembrance all the circumstances that had passed. From that day I have been very careful in keeping my receipts; and have, on one occasion in particular, saved a great deal of money by it.

and to give me a hope of acceptance with him. The circumstances attendant on this were very peculiar. My efforts to remedy my former misdeeds had been steadily pursued, and in a manner that leaves me no doubt to whose gracious assistance they were owing; and, in comparison of approving myself to God in this matter, I made no account of shame, or loss, or anything in the world; and if I could have practised it to a far greater extent, with the hope of ultimate benefit to myself and others, I think I should have done it. In proportion as I proceeded in this work, I felt somewhat of hope springing up in my mind; but it was an indistinct kind of hope, founded on God's mercy to real penitents. But in Passion week, as I was reading Bishop Wilson on the Lord's Supper, I met with an expression to this effect: 'That the Jews knew what they did when they transferred their sin to the head of their offering.' The thought rushed into my mind, What! may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on his head? then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins upon the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong; and on the Sunday morning (Easter-day, April 4) I awoke early with those words upon my heart and lips, 'Jesus Christ is risen to-day! Hallelujah! Hallelujah!' From that hour peace flowed in rich abundance into my soul; and at the Lord's table in our chapel I had the sweetest access to God through my blessed Saviour. I remember on that occasion there being

more bread consecrated than was sufficient for the communicants, the clergyman gave some of us a piece more of it after the service; and on my putting it into my mouth I covered my face with my hand and prayed. The clergyman seeing it smiled at me; but I thought, if he had felt such a load taken off from his soul as I did, and had been as sensible of his obligations to the Lord Jesus Christ as I was, he would not deem my prayers and praises at all superfluous.

"The service in our chapel has almost at all times been very irreverently performed*: but such was the state of my soul for many months from that time, that the prayers were as marrow and fatness to me. Of course, there was a great difference in my frames at different times; but for the most part they were very devout, and often, throughout a great part of the service, I prayed unto the Lord 'with strong crying and tears.' This is a proof to me, that the deadness and formality experienced in the worship of the Church, arise far more from the low state of our graces, than from any defect in our Liturgy; if only we had our hearts deeply penitent and contrite, I know from my experience at this hour, that no prayers in the world could be better suited to our wants, or more delightful to our souls.

"From the time that I found peace with God myself, I wished to impart to others the benefits I had received. I therefore adopted a measure which must have appeared most singular to others, and which per-

---

* Contrasted with this painful state of things we cannot but notice here, with thankfulness, the reverence and devotion, which now prevail in this and our other College Chapels. Ed.

haps a more matured judgment might have disapproved; but I acted in the simplicity of my heart, and I am persuaded that God accepted it at my hands. I told my servant, that as she and the other servants were prevented almost entirely from going to church, I would do my best to instruct them on a Sunday evening, if they chose to come to me for that purpose. Several of them thankfully availed themselves of the offer, and came to me; and I read some good book to them, and used some of the prayers of the Liturgy for prayer; and though I do not know that any of them ever received substantial benefit to their souls, I think that the opportunities were not lost upon myself; for I thereby cultivated a spirit of benevolence, and fulfilled in some measure that divine precept, 'Freely ye have received, freely give.'

"In the long vacation I went home; and carried with me the same blessed desires. I had then a brother, eight years older than myself, living with my father, and managing, as it were, his house. I wished to instruct the servants, and to unite with them in family prayer; but I had no hope that a proposal to that effect would be acceded to either by my father or my brother: I therefore proposed it to the servants, and established it myself, leaving to my brother to join with us or not, as he saw good. To my great joy, after it was established, my brother cordially united with me, and we statedly worshipped God, morning and evening, in the family. I take for granted that my father knew of it; but I do not remember that one word ever passed between him and me upon the subject.

"As yet, and indeed for three years after, I knew not any religious person, and consequently continued

to have my society among the world. When the races came, I went to them, as I had been used to do, and attended at the race-balls as usual, though without the pleasure which I had formerly experienced. I felt them to be empty vanities; but I did not see them to be sinful; I did not then understand those words, '*be not conformed to this world.*' At the latter ball, Major B. of Windsor, asked me to go over with him the next day to Windsor, to join in a match at cricket, and to spend a few days with him: this I did; and it led to an event which I desire ever to remember with the deepest shame, and the most lively gratitude to God. On the Sunday he proposed to go and visit a friend about fifteen miles off; and to that proposal I acceded. Here I sinned against God and my own conscience; for though I knew not the evil of races and balls, I knew full well that I ought to keep holy the Sabbath day. He carried me about ten miles in his phaeton; and then we proceeded the remainder of our way on horseback. The day was hot; it was about the 26th day of August, 1779, and when we arrived at the gentleman's house, I drank a great deal of cool tankard. After dinner, not aware of the strength of the cool tankard, I drank wine just as I should have done if I had drunk nothing else; and when I came to return on horseback I was in a state of utter intoxication. The motion of the horse increased the effect of the liquor, and deprived me entirely of my senses. Major B. rode before, and I followed; but my horse, just before I came to a very large heath, turned in to an inn; and the people seeing my state took me off my horse. Major B. not seeing me behind, rode back to inquire for me: and when he found what condition I was in, he put

me into a post-chaise, and carried me to the inn whence we had taken our horses. Here we were forced to stop all night. The next morning we returned in his phaeton to Windsor. I do not recollect whether my feelings were very acute that day; I rather think not. The next morning we went to a public breakfast and dance at Egham, which at that time was always on the Tuesday after the Reading races. There I passed an hour or two, and after returning with him to Windsor proceeded on horseback to Reading. I went through Salthill, and seeing Mrs. Marsh standing at her inn-door, I entered into a little conversation with her. She asked me whether I had heard of the accident that had happened to a *gentleman of Reading* on the Sunday evening before; and then told me that a gentleman of Reading had fallen from his horse in a state of intoxication, and had been killed on the spot. What were my feelings now! I had eighteen miles to ride, and all alone; how was I filled with wonder at the mercy of God towards me! Why was it not myself, instead of the other gentleman? Why was he taken, and I left? and what must have been my state to all eternity if I had then been taken away! In violating the sabbath I had sinned deliberately; and for so doing God had left me to all the other sins that followed! How shall I adore his name to all eternity that He did not cut me off in these sins, and make me a monument of his heaviest displeasure!

"There have been two seasons in my life when God might have cut me off in most righteous judgment; namely, in August 1778, when my horse fell with me in Piccadilly, and broke my spur, but without my falling off; (at which time I was at the very

summit of all my wickedness, without one serious concern about my soul; and when the stumbling of my horse called forth only a bitter curse at him, instead of a thanksgiving to God;) and on this occasion, when, after having received so much mercy from God as I had since done, I sinned so grievously against him. On either of these occasions he might well have made me a monument of his heaviest indignation. Never have I since gone through Egham without the most lively emotions of gratitude, blended with the deepest humiliation of soul before God. I always look for the Assembly Room, that I may begin there my acknowledgements to my heavenly Father; and it is remarkable that on the very day of August in the last year, (1812) I went through Egham with my dear invalid brother, in our way to the Isle of Wight. What a mercy did I feel it, that after the lapse of thirty-three years the mercy was as fresh in my remembrance as at the first, and that all my feelings, if not quite so acute as at first, were quite as sincere. Blessed, for ever blessed, be my God, who has not to this hour cast off my soul!

"During this vacation, and all the following vacations till I entered into Orders, I used to attend the parish-church at Reading every afternoon, and frequently in a morning; and I used to find many sweet seasons of refreshment and comfort in the use of the stated prayers.

"After this I went on, through the goodness of God comfortably for nearly a year; but having read a great deal of Hervey's works, I was much perplexed in my mind respecting the nature of saving faith. I have some idea that I expressed a wish to my father to have some person who could give me information

on the subject; and that it was he who advised me to apply to Dr. Loveday of Caversham for instruction. To him I did apply, and he lent me Archbishop Sharp's third volume, containing his casuistical sermons; these I read with great profit; they shewed me that Hervey's view of saving faith was erroneous: and from that day to this I have never had a doubt upon the subject. I think it clear, even to demonstration, that *assurance* is not necessary to saving faith; a simple reliance on Christ for salvation is that faith which the word of God requires; assurance is a privilege, but not a duty. The true source of all the mistakes that are made in the religious world about assurance is, that men do not distinguish as they ought, between an assurance of *faith* and an assurance of *hope*. There are three kinds of full assurance spoken of in the Scriptures (as I have shown in one of my printed Skeletons); a full assurance of understanding (Col. ii. 2), of faith (Heb. x. 22), and of hope (Heb. vi. 11). The first relates to a clear view of revealed truth in all its parts; the second to the power and willingness of Christ to save to the uttermost all that come unto God by him; and the third, (which is generally understood by the word *assurance*) to our own personal interest in Christ. This last may doubtless be enjoyed; but a person may possess saving faith without it, and even a full assurance of faith without it; he may be fully assured of Christ's power and willingness to save him, and yet not be assured that Christ has actually imparted salvation to him. The truth is, that these two kinds of assurance, namely, of faith and of hope, have respect to very different things; assurance of faith having respect only to the truth of God in his

word, whilst assurance of hope is founded on the correspondence of our character with that word: the one believes, that God will fulfil his promises to persons of a particular description; and the other, that we ourselves are of that very character to whom they are and shall be fulfilled. This latter, therefore, I say again, is not a duty, but a privilege; (an inestimable privilege no doubt); and it is certain that our Lord himself very highly commended the faith of the Canaanitish woman and others, who possessed the former assurance without one atom of the latter.

"This shews, I think, that we ought to read all human compositions with caution. The best of writers have their favourite notions, which they are apt to carry too far; and this I consider to be the case with Hervey, both with respect to the doctrine of assurance, and that also of imputed righteousness. I do myself believe the doctrine of imputed righteousness; but I do not approve of refining upon it, and insisting upon it, in the way that Hervey does: I love the simplicity of the Scriptures; and I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired volume. Were this the habit of all divines, there would soon be an end of most of the controversies that have agitated and divided the Church of Christ.

"During my Scholarship at King's College, I made many attempts to benefit my friends, and sometimes thought I had succeeded in conveying to them some spiritual good: but I now see that I expected too much from my own exertions, and from their resolutions. If good be done to any, the work must be God's alone; 'the help that is done upon earth, he doeth it himself.'

"I am not aware of any thing very particular occurring previous to my becoming a Fellow of King's; but there were certainly some great benefits which I received from my religious turn of mind.

"Though by nature and habit of an extravagant disposition, I practised the most rigid economy; and in this I was very much assisted by allotting my small income so as to provide for every the minutest expense, and at the same time consecrating a stated part of my income to the Lord, together with all that I could save out of the part reserved for my own use. This made economy truly delightful; and enabled me to finish my three years of scholarship without owing a shilling, whilst others, my contemporaries, incurred debts of several hundred pounds. To this hour do I reap the benefit of these habits; for though my income is now very large, I never indulge in any extravagance. I have, it is true, my establishment on rather a high scale in comparison of others; but I never throw away my money in foolish indulgences, nor spend more of my income upon myself than I believe God himself approves. I appear to spend a great deal; but by constant and careful economy, I in reality spend scarcely half of what I should in general be thought to spend; and of the indulgences I have, I am persuaded I could sacrifice far the greater part without a moment's regret, if there were occasion for my so doing."

It appears from his books of accounts, which from the first were kept with remarkable neatness and accuracy, that his whole income in 1780 (the second year of his residence in College) was only £125; and after gradually increasing for fourteen years, it became

in 1793 about £300 per annum. On examining the mode of its disbursement during this period, it seems to have been his plan regularly to dispose of *one third* of his income in charity.

At the close of this part of the narrative, it may not perhaps be uninteresting to observe the manner in which Mr. Simeon was accustomed to record his "thoughts and actions" at this early period. A few extracts from his Diary will suffice; all the memoranda are brief, and very similar in character; and it will be remembered that they are merely the private remarks of a young man at College in the earliest stage of his religious career.

The first entry in his Diary occurs February 18, 1780, and runs thus:—

"Friday.—I took the hint of keeping a diary of my thoughts and actions from Stonhouse's *Spiritual Instruction to the Uninstructed*, and shall think my religion cooled very much when I remit it.

Saturday.—I began not my repentance till past 12, and continued it all day, but exercised it chiefly on only one set of my sins, and made good resolutions concerning one, though am wavering on the other. At E. C.* not so much wandering as usual.

Sunday.—Prayed tolerably fervent in and before M. C.† and received the Sacrament so; but after chapel found a lassitude, and only read in Wilson till dinner: had no devotion at St. Mary's. Had wanderings in E. C.: read to servants and to Mr. R. 'trust in God.' Prayed, but very languidly, at night.

Monday.—In M. C. quite lukewarm; and much wandering in prayer. In E. C. nearly the same; after which I went to M. R., but talked only on indifferent subjects; prayed at night without a true and proper fervour.

---

* E. C. Evening Chapel. † M. C. Morning Chapel.

Tuesday.—Took physic, and was not in M. C. Rose at 9 tolerably devout. At E. C. sad wanderings and coldness: at night I seemed almost to sleep over my prayers, such was their weakness, and so frequent wanderings.

Wednesday.—In M. C. The Sacrament surely has not given me much more fervour. Very deficient indeed! Johnson gave us an exposition or sermon on Conscience: at 11 read Bishop Beveridge's sermon on Common Prayer till 12, and then prayed fervently for several graces out of the *Whole Duty*. In E.C. prayed devoutly without much wandering: at night but short prayers, but tolerably performed.

Thursday.—M. C. very little wandering, and pretty devout, owing to my prayers yesterday morning. Went to St. Mary's—Relhan—Charity. Did not keep my attention well. E. C. so, so. Spent the whole evening with M. R.: read Psalms and Lessons pretty devoutly. Cheerful evening. Did not go to the concert. Prayed poorly."

The Diary proceeds much in the same manner, recording the state of his devotional feelings, till we come to the following passage, noticing a circumstance at Trinity Church, to which Mr. Simeon frequently alluded as a striking contrast to what he afterwards witnessed there.

"March 5th. Sunday.—M. C. very deficient, and much wandering. Breakfasted with Dr. Glynn. Went to hear Mr. Cooke at Trinity Church, and turning at the Creed, saw the table covered: prayed fervently, though with some wandering, and stayed the Sacrament. Mrs. and Miss Burleigh *the only two Communicants*—administered by Mr. Relhan. Dr. Halifax and Mr. Cooke went away.

8th. Wednesday.—M. C. kneeled down before service, nor do I see any impropriety in it. Why should I be afraid or ashamed of all the world seeing me do my duty? Matt. v. 16: Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

20th. Monday.—(Passion Week.) M. C. at 10 o'clock, without surplices. When I arose was very penitent and

very devout. In M. C. nearly the same. I have determined that I will neither eat nor drink all this week, except at dinner, and that sparingly, till Sunday. E. C. very fervent: at night very devout and penitent."

The following entries exhibit his habits of early rising at this period, and his efforts for the spiritual welfare of his servant.

"May 28th.—Went into the water, and shall continue it at 5.

29th.—Rose before 5: read from 6. M. C. a great deal of wandering.

June 8th.—6 o'clock: after returning from the water prayed devoutly with my servant, and am to do the same every morning and evening that I am at home. Hollis will also come in the evening from this time. M. C. much earnestness and much wandering. E. C. indifferently. At night read to my servant and Hollis, and prayed with them from the Litany; and afterwards shortly by myself—very fervent."

After September the Diary is much interrupted; no entries being made for many days together. Mr. Simeon never succeeded for any length of time in his attempts to keep a Journal; and confessed he had little "taste for Diaries."

CHAPTER II.

HIS ORDINATION—LETTER OF BISHOP YORKE—FIRST ACQUAINTANCE WITH RELIGIOUS PERSONS—INTRODUCTION TO THE VENNS—FIRST SERMON — DILIGENCE IN PAROCHIAL VISITING — DIFFICULTIES ABOUT THE DOCTRINE OF ELECTION—LETTERS OF MR. VENN RESPECTING HIS ZEAL—LETTER OF MR. SIMEON UPON MR. J. VENN'S ORDINATION—EARNEST LETTER TO HIS BROTHER ON THE SUBJECT OF RELIGION—ANOTHER ON HIS ELDEST BROTHER'S DEATH, TO MR. J. VENN.

1782.

MEMOIR CONTINUED.

"I NOW come to the time of my Ordination.* On May 26th, 1782, (Trinity Sunday) I was ordained by the Bishop of Ely; and began my ministry in St. Edward's Church (in good old Latimer's pulpit), serving that parish for Mr. Atkinson during the long vacation. The way in which I became acquainted with him was this. I had endeavoured to find out some minister who preached those truths which I loved and delighted in; and I attended at St. Mary's for a long time to but little purpose. At last I heard Mr. A. at St. Edward's; and he came nearer to the truth than any one else that I could hear. I therefore, from the

---

* Bishop Yorke writes thus to Mr. Simeon's father on the occasion :—"I understood before I received your letter, that your son was on my list as a candidate for Orders on Sunday next; I shall be very glad to see him at that time . . . . . I dare say he will approve himself on the occasion a hopeful minister in the church; and as such it will give me pleasure to countenance him."

time that I became a Fellow of King's, attended regularly at his church. Being the only gownsman that attended there, I rather wondered that he did not take any notice of me; I thought that if I were a minister, and saw a young gownsman attending as regularly and devoutly as I did, I should invite him to come and see me; and I determined, if he should do so, I would avail myself of the opportunity to get acquainted with him. I longed exceedingly to know some spiritual person who had the same views and feelings with myself; and I had serious thoughts of putting into the papers, as soon as I should be ordained, an advertisement to the following effect: 'That a young Clergyman who felt himself an undone sinner, and looked to the Lord Jesus Christ alone for salvation, and desired to live only to make known that Saviour unto others, was persuaded that there must be some persons in the world whose views and feelings on this subject accorded with his own, though he had now lived three years without finding so much as one; and that if there were any *minister* of that description he would gladly become his curate, and serve him gratis.' At last he did invite me to come and drink tea with him; and invited a Mr. D., an artist, to come and meet me. The conversation did not take a useful turn, for Mr. D. was not what I should call a religious man; and we parted without any profitable communication of our sentiments. In a few days I invited Mr. Atkinson to sup with me, and asked Mr. D. to meet him: it happened that Mr. D. could not come; so that Mr. A. and I were tête-à-tête. I soon dropped some expressions which conveyed the idea of my feeling myself a poor, guilty, helpless sinner; and Mr. A. was quite surprized, for

he had set it down as a matter of course that I must be a staunch pharisee; he had, even for the whole space of time that I had been at college, noticed my solemn and reverent behaviour at St. Mary's, so different from that which is generally observed in that place, and concluded, as three of his pious friends had also done, that I was actuated by a proud pharisaical spirit: when therefore he found that I was of a very different complexion, he manifested an union of heart with me, and introduced me the very next day to an excellent man, my dear friend, Mr. John Venn, who, alas! is just now deceased. (July 1813.) Here I found a man after my own heart, a man for whom I have retained the most unfeigned love to his last moments, and of whom I ever shall retain the most affectionate remembrance. He, Mr. J. Venn, soon took me over to Yelling, and introduced me to a man of no ordinary character, his own dear and honoured Father. O what an acquisition was this! In this aged minister I found a father, an instructer, and a most bright example: and I shall have reason to adore my God to all eternity for the benefit of his acquaintance. This blessed man had often heard his son speak of this singular gownsman of King's College, and had advised him to get acquainted with him: but God, no doubt for wise and gracious reasons, had kept far from me all spiritual acquaintance; by which means he made it to appear the more clearly that the work in me was 'not of man, or by man, but of God alone.'*

---

* (Extract from the Diary of Mr. J. Venn.) "1782, June 1. Drank tea at Atkinson's with Simeon, an undergraduate Fellow of King's, a religious man, and Jowett.

June 2nd. (Sunday.)—Drank tea with Jowett, Simeon,

"Being now acquainted with Mr. Atkinson, I undertook the care of his church during the long vacation; and I have reason to hope that some good was done there. In the space of a month or six weeks the church became quite crowded; the Lord's table was attended by three times the usual number of communicants, and a considerable stir was made among the dry bones. I visited all the parish from house to house, without making any difference between Churchmen and Dissenters: and I remember disputing with

---

(who preached his first sermon to-day at St. Edward's,) and Atkinson.

3rd.—Called on Simeon, and walked with him to Trumpington. Supped with Simeon and Atkinson.

4th.—Simeon and Atkinson drank tea with me.

6th.—Called on Simeon, and walked to Grantchester."

The next day Mr. Venn left College and went home to Yelling, (a village about twelve miles from Cambridge,) where he was alone, as his father and family were in London.

"13th.—Simeon of King's walked over from Cambridge to see me; walked on the terrace with him and in church. Family prayers extempore—his engagement.

14th.—Rode over with Simeon to Everton to introduce him to Mr. Berridge."

July 14, 1782, Mr. Simeon writes to Mr. J. Venn, desiring to be introduced to his father:

"I propose, with the blessing of God, riding over to Yelling on Tuesday morning next before 8 o'clock, or at farthest a quarter after. To converse with your father has long been my desire, and that I shall be both pleased and edified by it I have not the least doubt . . . . .

Your most affectionate friend in Christ,

C. Simeon."

Mr. J. Venn has made the following memorandum in his pocket-book:

"16th July, 1782. Tuesday.—Mr. Simeon came at 8, and stayed till past 8 at night."

the Dissenting Minister (in a friendly way) about the doctrine of Election. I could not receive the doctrine of Election, not being able to separate it from that of Reprobation: but I was not violent against it, being convinced, as much as I was of my own existence, that, whatever others might do, I myself should no more have loved God if he had not first loved me, or turned to God if he had not by his free and sovereign grace turned me, than a cannon-ball would of itself return to the orifice from whence it had been shot out. But I soon learned that I must take the Scriptures with the simplicity of a little child, and be content to receive on God's testimony what he has revealed, whether I can unravel all the difficulties that may attend it or not; and from that day to this I have never had a doubt respecting the truth of that doctrine, nor a wish (as far as I know) to be wise above what is written. I feel that I cannot even explain how it is that I move my finger, and therefore I am content to be ignorant of innumerable things which exceed, not only my wisdom, but the wisdom of the most learned men in the universe. For this disposition of mind I have unbounded reason to be thankful to God; for I have not only avoided many perplexities by means of it, but actually learned much, which I should otherwise have never learned. I was not then aware that this simple exercise of faith is the only way of attaining divine knowledge; but I now see it is so; and in fact it is the true way in which we attain human knowledge also; for the child receives every thing first upon the authority of his teacher, and thus learns the very first rudiments of language; he does not say, How do I know that *a. b* spells *ab?* or, that this is the nominative case,

and that is the verb, and that is the accusative case that is governed by it? No: he calls things as he is taught to call them, and then in due time he sees that these things are not the arbitrary dictates of his master, but that they of necessity appertain to language, and exist in the very nature of things; and thus in time he comes to see a beauty and propriety in things which were at first no better to him than senseless jargon. This, I am persuaded, is the way in which we should receive instruction from God; and if we will do so, I verily believe, that we shall in due time see a beauty and harmony in many things, which the pertinacious advocates of human systems can never understand."

The Rev. M. M. Preston, in his 'Memoranda' of Mr. Simeon, has recorded an incident which may be noticed here:—

"The very first day of his public ministrations was marked by an occurrence of a remarkable character. In returning from the church through the thoroughfare called St. Edward's Passage, his attention was arrested by the loud wrangling of a man and his wife. The door being open, he entered the house, and earnestly expostulated with them on the sin of absenting themselves unnecessarily from the House of God, and disturbing, by such unseemly conduct, those who had been there. He then knelt down to pray for them; and persons passing by, attracted by the novelty of the scene, gradually collected till the room was full. It was not likely that such zeal in a young man of his station should long remain unnoticed."

His character and conduct are described at the time by his revered friend, the Rev. H. Venn, in the following letter to the Rev. J. Stillingfleet.

"October 9, 1782.

"On Trinity Sunday was ordained Mr. Simeon, Fellow of King's College. Before that day he never was in company with an earnest Christian. Soon after, he was visited by Mr. H. Jowett, and my son, and two or three more. In less than seventeen Sundays, by preaching for Mr. Atkinson in a church at Cambridge, he filled it with hearers—a thing unknown there for near a century. He has been over to see me six times within the last three months: he is calculated for great usefulness, and is full of faith and love. My soul is always the better for his visits. Oh, to flame as he does with zeal, and yet be beautified with meekness! The day he was a substitute for Mr. Atkinson he began to visit the parishioners from house to house. Full of philanthropy was his address: 'I am come to inquire after your welfare. Are you happy?' His evident regard for their good disarmed them of their bitterness; and it is amazing what success he has met with."

In a letter to another friend, the Rev. H. V. writes:—

"September 18, 1782.

"This is the young man who was bred at Eton College; so profligate a place, that he told me he should be tempted even to murder his own son (that was his word) sooner than let him see there what he had seen. This is the young man so vain of dress, that he constantly allowed more than £50 a year for

his own person. Now he scruples keeping a horse, that the money may help the saints of Christ."

Mr. Simeon's feelings respecting his solemn duties as a minister, and the sense he had of his own peculiar dangers, appear from the following letter written to Mr. J. Venn, on the occasion of his ordination.

"King's College, Sept. 23, 1782.

"My dearest Friend,

"I most sincerely congratulate you, not on a permission to receive £40 or £50 a year, nor on the title of Reverend, but on your accession to the most valuable, most honourable, most important, and most glorious office in the world—to that of an ambassador of the Lord Jesus Christ. An envoy from the king would not be ashamed or afraid to speak even in the presence of princes, if the interests of his master's kingdom were attacked, or if any insult or reflection were thrown out against him; they would be accounted no better than traitors if they held down their heads and sealed up their lips. Oh let it not be said of us as of the prophets of old, 'they are light and treacherous persons' (Zeph. iii. 4): but your own observations on your conduct are so just, that they can derive no weight from any I can add. Your letter, though dated Friday evening, I know not by what means, was not brought to me by the postman till this hour, 11 o'clock, Monday morning. I had been thinking this morning of the degeneracy of the Clergy, and whether the Lord would put it in my power to bear testimony against it. There is a Visitation Sermon preached every month at my own parish-church at Reading, which determined me to sit down and make a plan, that if I could only at a very short notice

get permission to preach it, I would get up in the pulpit, and speak a word for Him who bore so much for me. I had chosen my text (Acts xx. 28); had made my plan, and was improving it from a sermon of your father's at Wakefield. Your letter suggested a thought or two which I immediately inserted. . . . . .

"I used formerly to think that I had some idea of real friendship, but my acquaintance with you has convinced me that it was a very faint conception rather of what it should be, than of what it is. The Lord Jesus Christ, I trust, has given me to know something more of it now. I feel my heart glow with affection towards you and your dear father; may God increase and cement it more and more, and enable me to prove it in the whole tenor and conduct of my life! Would that it were as strong as St. Paul's to his brethren the Jews: if it fall short of that here, it will exceed it soon, when renewed in the presence of the Lamb. My weak prayers are daily offered up for you and for your whole family, who are all very highly endeared to me, not so much for the very, very kind reception I have met with at Yelling, as for their eminent love for Him who died and rose again for us. You were particularly in my remembrance Saturday and yesterday, that the Lord might enrich you with the spirit of wisdom and revelation in the knowledge of himself, and that he would strengthen you with might by his Spirit in the outer as well as the inner man. I am so poor, so weak, so ignorant, and yet so vain, that I stand highly in need of your prayers and intercessions for me. Lukewarmness and vanity are Scylla and Charybdis. Oh, may the Lord Jesus enable us both to steer clear of them! . . . . Present my

good wishes and my love to all your family, and believe me, Your most affectionate
Friend and Brother in Christ,
C. Simeon."

Before we return to the narrative, we must introduce a letter, written during this summer by Mr. Simeon to one of his brothers. It is the earliest composition of his which has been preserved; and strikingly exhibits his earnest and faithful efforts for the spiritual welfare of his family. We will first extract a few sentences from his brother's letter, to which it is an answer.

"Dear Charles,

"To argue with you upon the effects of over zeal in desiring to serve a good cause, I am fully sensible will but confirm you in your plan of reformation, and by that very means prevent a reform in our family, if it is so necessary amongst us as you seem to apprehend. I will therefore tell you exactly what effect your well-meant letter had upon me and Ned (who are the two heretics in the family you will say), and leave you to judge, whether you would not do well to adopt a different mode of advising; and even to confine yourself to the duties of your office within the bounds, which the best men have prescribed to themselves. We laughed and looked serious alternately, under the apprehension that you should lose that valuable gift called common sense, in endeavouring to furnish your mind with ideas of one sort only. . . . . I should add, that Dick, though left to his own observations on the subject, and not in the enjoyment of that pride of health which makes us all so thoughtless

—(though I have the pleasure of telling you that he is much mended since his return to Reading)—only smiled. . . . It is natural for young people to be zealous in anything new; and therefore I trust that in the common course of things your zeal will slacken a little, being well assured that you will have full enough to serve your Master with efficacy, after a considerable abatement. In hopes therefore of seeing this period, which I consider much more favourable to the cause you mean to serve, than the enthusiasm by which you at present seem to be influenced,

I remain yours very affectionately,

J. Simeon."

To this Mr. Simeon replies :—

"I thank you most sincerely, my dear brother, for your kind admonitions, which seem to proceed from a clear conviction of the rectitude of your opinion, and an affectionate regard for my welfare. You speak so openly, and so ingenuously, that I shall ever esteem myself peculiarly happy in the advice of so sincere a friend; and be not only ready but desirous to adopt it, whenever my own opinion shall be proved erroneous. Nor will I obstinately persevere in any prejudices that I may have acquired, but will, according to the Apostle's advice, 'prove all things, and hold fast that which is good.' I hope you will have not only the patience to read through, but the candour thoroughly to weigh and consider my arguments, taking this into consideration, that we are not only men, but have also by baptism become Christians, and professed to follow the precepts of our Lord and Master Christ. As my arguments are in support of what I imagine to be the Gospel doctrine, they will be

drawn entirely from the Gospel; and if I should be so happy as to prove to you the necessity of 'remembering our Creator in the days of our youth,' you, I hope, will reject the shallow, sophisticated excuses of worldlings, and conform yourself to the dictates of reason and religion." . . . . [He then proceeds to quote at large and comment upon St. Paul's exhortation to the Eph. v. 1—7, and 11—20; adding, 'One would think that ninety-nine young men out of an hundred had never heard these verses.'] "Should I quote to you St. James's words, you might perhaps, though without the least reason, think me bigotted: 'Whosoever shall keep the whole law, and yet offend (wilfully) in one point, he is guilty of all:' and he then proceeds to give the reason of this: 'For,' says he, 'He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' By this time, without my troubling you with any more quotations, you cannot but see that the positive injunctions of the Gospel clearly prove it our duty to live continually as in the sight of God; and so far from allowing ourselves in the fashionable vices, we are not to grieve the Holy Ghost, 'whose temple our body is,' by impure actions, words, or thoughts. Is the practice of mankind conformable to this doctrine? If not, would you wish me to involve myself in the common error; nay, in the common ruin too, rather than walk in the straight path? Will not you, my dear Jack, rather follow the Gospel, 'whose ways are pleasantness and peace,' than the 'world, which is at enmity with God?' You seem to think that we are too young as yet to dedicate ourselves to the service of God, and that it would be better if deferred to a

more advanced period of life: but will any one insure us the possession of our lives and senses till that time? Fix when that time shall be; that being fixed, are we sure that our minds, which have not yet lost the facility of receiving new impressions, will be able to throw off the yoke of sin, after having so long submitted to its baneful influence? Cicero, I think, tells us 'inveterascunt vitia;' and who is there that has not found it so? Who, at the first commission of a criminal act, hath not trembled?—hath not felt the poignant checks of conscience? Yet by use he will not only commit the same crimes without fear, but even with boasting and ostentation. Hence it is evident that conversion to a religious life becomes more difficult, in proportion to the time it has been deferred; and that a habit, settled by time and practice, can scarcely ever be eradicated. The truth of this, I think, you cannot doubt. But suppose death should lay his cold hand upon us unexpectedly, and call us to the Bridegroom; will he let us in when the door is shut against us? It will be in vain then to knock, for it shall not be opened unto us. Let us therefore take the advice of the prophet Isaiah, 'Seek ye the Lord while He may be found, call ye upon him while He is near.' . . . . I need not say much to prove that 'the wisdom of the world is foolishness with God.' Hume, Voltaire, and many others, were men of deep learning, and what has that profited them in their scriptural researches? They trusted to their own sagacity too much, instead of looking up to God to enlighten their minds, as every diligent enquirer after truth should do. The knowledge of the Scriptures has been 'withheld from the wise and prudent, and revealed unto babes and sucklings.' I do not mean by this to decry

the study of polite literature, because I am sensible that we cannot enter into any critical investigations without having laid a good foundation: but surely we may know them sufficiently without the aid of mathematics;* because 'the Holy Spirit will lead us into all truth;' so that I am under not the least apprehension of not understanding all the parts which are necessary, either for the guidance of myself, or the instruction of others. If we would read the Testament on that day which has been set apart from the beginning of the world for the cultivation of spiritual knowledge, with an earnest desire of finding out our duty and practising it—if also we neglect not to seek God's enlightening grace by fervent prayer—we shall not long remain ignorant of it. And for want of this the cleverest men are often filled with the most absurd ideas of religion: and indeed I think that not only on that day, but on every other, we may, amidst the multiplicity of worldly business, pay some attention to the 'one thing needful;'

> "Which done, the poorest can no wants endure,
> And which not done, the richest must be poor."

"We may, and should always look forward to, and have as the scope of all our actions, that crown of glory, which Christ has purchased for us by his blood—that inheritance in heaven, which is ἀφθαρτὸς,

---

* Mr. Simeon was by no means indifferent to the acquisition of human learning, and was always a diligent student. He has recorded the 'peculiar delight' he found in studying Pearson *On the Creed*, and Aristotle's *Ethics*, on which lectures were given in his college, 'for the clearness with which they conveyed religious and moral truth to his mind.' Mathematics were not at that time subjects of lecture or examination at King's College.

not perishable, but lasting as eternity; ἀμιαντὸς, not tarnished, but free from every circumstance of alloy; ἀμαραντινὸς, not fading, but always in the fullest bloom of perfection, glory, and joy.

"You seem to be apprehensive of my becoming a bigot to my religion; and that I should not follow it too far, you quote me an heathen author, which I hope you will not put in competition with sacred writ. But I agree with you entirely in that point. If any one will point out to me a better religion than that which I now profess, even if it is Mahometanism, I will upon being convinced embrace it, and am determined always to give up my own opinions when better are suggested. We need not be afraid of pursuing virtue too far if we keep entirely to the precepts of the Gospel. I will allow you that there is such a thing as Enthusiasm, but not amongst those who have a deep sense of their own unworthiness, and a clear conviction that they can never be saved by their works, even if they lived to the utmost extent of human perfection; because we are all abominable in the sight of God, we are all dead in the law, and can only be raised to life eternal by the all-sufficient sacrifice of our Redeemer. 'As in Adam all die, so in Christ shall all be made alive.' But you think that a strict and early attention to religion would be pernicious to one's character, and that the thinking and sensible part of mankind would look upon one as a zealot or an hypocrite. Pray, brother, let this never discourage us. Our blessed Saviour foreknew that this would be the consequence of following his commandments, and hath strongly guarded us against it: 'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake: rejoice, and be

exceeding glad, for great is your reward in heaven.' So far from being diverted from what is right by the censures or even the persecutions of mankind, they become stimulatives and encouragements to our perseverance; they are, you see, to excite joy, exceeding great joy, not grief, disappointment, and melancholy. But will the world judge us at the last day? No: the same Saviour who took upon himself our infirmities. He who suffered for us, shall also judge us, and we know that his judgment is true. Let us therefore so purify our hearts that we may become acceptable in his sight, and then we shall have little reason to regard the praise or censure of the world. I am very sensible that we must strike first at the great vices, and proceed 'gradatim et pedetentim,' if we are really desirous to take the best method of bringing people to a sense of their duty; but surely you will not call that advice, which recommends even to the most obdurate sinner abstinence from fleshly lusts and constancy in prayer; you will not call this, I say, a caustick. Here are none of the refined duties of Christianity; none which the most ignorant and unenlightened may not easily practise. But you will not think any one a Christian for advancing thus far, unless he endeavours to proceed to those sublimer duties of loving God with all his soul, and his neighbour as himself. Will you not allow that a clergyman is to be an example to the best as well as the worst in his parish? How then is this to be, if he does not endeavour to live 'perfect even as the Father is perfect?' Would not a compliance with the vices and follies of the world be an absurd way of drawing others from them? would not the example rather induce others to persist in them? To 'do as they do at Rome,' is a very

pretty saying in the mouth of a debauchee, but can never be the real opinion of a sensible man, who has an eye to the next world as well as this. That I may persuade you to consider the importance of living like a true disciple of Christ, and of 'making your calling and election sure,' I shall not point out the judgments threatened, and anathemas denounced against impenitent sinners, for this is more calculated to frighten than reform. But contemplate the goodness, mercy, and love of God! Picture to yourself the Son of God himself mocked, set at nought, scourged! Behold his temples streaming with the purple tide, his hands and feet and sides transfixed with iron, his soul oppressed with bitterest agony! that innocent head bearing the whole weight of Divine vengeance, and suffering that punishment which was due to you, to me, and to the whole world;—think of this, dear brother, and obey him through gratitude; calmly meditate on this, and I am convinced, that so far from condemning, you will acquiesce in and adopt the sentiments of . . . .

C. S."

These earnest and affectionate efforts, though for a season ineffectual, were eventually crowned with success. Mr. Simeon has made the following memorandum on the subject:—

"My eldest brother was taken ill, and I was going to him; but my two other brothers strove to keep me away, lest I should disturb his mind. Blessed be God, both these brothers lived to embrace and honour that Saviour whom I had commended to them."

In October his brother Richard died: upon which

he addressed the following letter to the Rev. J. Venn :—

"Reading, Oct. 13, 1782.

"My dear Friend,

"The sad catastrophe, which I have for some time expected, has at last taken place—about 5 o'clock on Friday morning. The best of sons, the most affectionate of brothers, is irrevocably gone—gone, I trust, to the incorruptible inheritance reserved for all who truly love the Lord Jesus Christ. It is painful to separate from our friends, however we may be persuaded that it was rather a desirable event; but the affliction of the whole family is greatly mitigated by the resignation and composure of my father. Though his sensibility was unfortunately excessive, and rendered him almost inconsolable during my brother's illness, he is now quite reconciled to the will of God. . . . .

"I have some incidents to communicate to you relative to the reception I have met with at home, and my acquaintance with Mrs. Talbot and Mr. Cadogan; but these I shall defer till I have the pleasure of seeing you in town. My stay at Cambridge will not be above a month; let us therefore hold a little communion there with our friends, and with the Lord Jesus Christ. Do not let any one detain you too long in town; for it may very probably be the last time of my coming to Cambridge. I have offered to live with my dear and aged father, who has hitherto declined it: whether he may alter his wishes I cannot tell; most certainly if he does, I shall think it both my duty and my happiness to render his few remaining years as comfortable as I can. I hope, my dear friend, that the Lord continues to strengthen

you by his Spirit with might, both in the inner and outer man, and that He will set you up for a burning and a shining light; the former, I trust, you are, the other is to come. Oh, that we may be faithful unto the end, and then—I am at present rather busy, and must therefore conclude with an assurance of my hearty prayers being offered up for the welfare of you and your's, and a request that you will bear in remembrance at the Throne of Grace

Your most affectionate Friend,

C. Simeon."

CHAPTER III.

PREPARATION TO LEAVE CAMBRIDGE—DEATH OF THE INCUMBENT OF TRINITY CHURCH — MR. SIMEON'S APPOINTMENT TO THE LIVING — REMARKABLE CIRCUMSTANCES ATTENDING IT — OPPOSITION OF THE PARISHIONERS—ATTEMPT TO ESTABLISH AN EVENING LECTURE — THE CHURCH-DOORS LOCKED AGAINST HIM—RELIGIOUS MEETINGS IN A PRIVATE ROOM—MR. VENN CONSULTED —TRIALS IN THE PARISH AND AT HOME—MR. SIMEON'S FATHER RECONCILED TO HIM—MARRIAGE OF HIS BROTHER—PRESERVATION OF A FEMALE FROM SUICIDE—THANKFULNESS FOR REPROOF — PREACHING AT OXFORD — MR. ROBINSON OF LEICESTER — ORDAINED PRIEST.

1782—1783.

MEMOIR CONTINUED.

"In October my poor brother Richard died: and as there was then no one living with my aged father, it was thought desirable that I should leave College, and go to live with him. To this I acceded; but feeling the indispensable necessity of serving God according to my conscience, and of seeing my own acquaintance without restraint, I secured a promise that I should have a part of the house to myself, where I might see my friends without interfering with my father. Everything was settled: my books, &c. were just going to be packed up; and in a fortnight I was to leave College for good. But behold! in that juncture an event took place that decided the plans of my whole life. I had often, when passing Trinity Church, which stands in the heart of Cambridge, and is one of the largest churches in the town, said

within myself, 'How should I rejoice if God were to give me that church, that I might preach his Gospel there, and be a herald for him in the midst of the University!' But as to the actual possession of it, I had no more prospect of attaining it, than of being exalted to the See of Canterbury. It so happened, however, that the incumbent of it (Mr. Therond) died just at this time, and that the only bishop, with whom my father had the smallest acquaintance, had recently been translated to the see of Ely. I therefore sent off instantly to my father, to desire him to make application to the bishop for the living on my behalf. This my father immediately did; and I waited in College to see the event of his application. The parishioners of Trinity were earnest to procure the living for Mr. Hammond, who had served the parish as curate for some time; and they immediately chose him lecturer, concluding that the living without the lectureship would not be worth any one's acceptance; it being, even with the surplice-fees, not worth more than forty guineas per annum. They all signed a petition to the bishop in behalf of Mr. H., informing him at the same time, that they had appointed him to the lectureship. The parish being so extremely violent for Mr. H., I went to the vestry, where they were assembled, and told them that I was a minister of peace; that I had no wish for the living but for the sake of doing them good; and that I would, *if upon further reflection it did not appear improper*, write to the bishop to say that I declined any further competition. Accordingly I went home, and wrote to the bishop precisely to the effect that I had stated in the vestry; but it so happened that my letter was too late for the post. This being the case, I had the

whole night for reflection; and upon reconsidering the matter, I found I had acted very foolishly; for whether the bishop designed to give it me or not, it was unwise: if he did not intend to give it me, my declining it was superfluous; and if he did, it was throwing away an opportunity that might never occur again. I therefore determined to keep back the letter, which indeed my own declaration at the vestry had authorized me to do. But still, having in appearance pledged my word, what was to be done? This I determined with myself: I will wait the event; if the bishop gives Mr. H. the living, it is well; and if he give it me, I will appoint Mr. H. my substitute, with the whole profits of the living, and continue him in the situation as long as he chooses to hold it; and then, if I am alive when he wishes to leave it, I can go and take possession of it as my own, without any risk of having another bishop in that see, or of meeting with a repulse on renewing my application for it. Thus I shall keep my word most fully with the parish, and yet avoid all the evils which a hasty declining of the living might have occasioned.

"Here then behold to what a situation I was reduced! the living now could not possibly be mine, at least for years to come. Whether the bishop should give it him or me, I was equally precluded from possessing it. But God, in submission to whose will I had made the sacrifice, most marvellously interposed to deliver me from this difficulty. No sooner had I made the declaration in the vestry, than the parishioners, without any authority from me, wrote to the bishop that I had declined: and this brought me a letter from the bishop saying, that if I chose

to have the living it was at my service; but that, if I declined it, Mr. H. should not have it on any account.*

"Here the knot was untied: my word was kept to all intents and purposes; everything was done by me that truth and honour could dictate: to decline the living now would in no respect answer the wishes of the parish, and to execute my intentions in reference to Mr. H. was impossible. Thus did God interpose to deliver me from a difficulty which seemed absolutely insurmountable; and the parish themselves, through their indiscreet and indecent earnestness to accomplish their own wishes, were the very instruments whom God made use of to fix me among them as their stated pastor. How little did they think what that letter of their's would effect! It was that which irritated the bishop, and caused him to send me such a letter as relieved me at once from all embarrassment, and fixed me in a church which I have now held for above thirty years, and which I hope to retain to my dying hour. Truly 'the judgments of God are unsearchable, and his ways past finding out.'

"The disappointment which the parish felt proved very unfavourable to my ministry. The people almost universally put locks on their pews, and would neither come to church themselves, nor suffer others to do

* The bishop's words were:—"The parishioners have petitioned for Mr. Hammond, and unless gratified, insinuate their intentions of bestowing their lectureship on a different person than my curate. I do not like that mode of application, and if you do not accept it, shall certainly not license Mr. H. to it. I shall await your answer." Nov. 9, 1782.

The next day Mr. Simeon preached for the first time in Trinity Church.

so: and multitudes from time to time were forced to go out of the church, for want of the necessary accommodation. I put in there a number of forms, and erected in vacant places, at my own expense, some open seats; but the churchwardens pulled them down, and cast them out of the church. To visit the parishioners in their own houses was impracticable; for they were so imbittered against me, that there was scarcely one that would admit me into his house. In this state of things I saw no remedy but faith and patience. The passage of Scripture which subdued and controlled my mind was, 'The servant of the Lord must not strive.' It was painful indeed to see the church, with the exception of the aisles, almost forsaken; but I thought that if God would only give a double blessing to the congregation that did attend, there would on the whole be as much good done, as if the congregation were doubled, and the blessing limited to half the amount. This has comforted me many, many times, when, without such a reflection, I should have sunk under my burthens.

"The opposition thus formed continued for many years. The Lectureship being filled by Mr. Hammond, I had only one opportunity of preaching in the whole week. I therefore determined to establish an evening lecture;* but scarcely had I established it, before the churchwardens shut the church doors against me. On one occasion the congregation was

---

* July 16, 1783. Mr. Simeon writes to Rev. J. Venn:— "Coulthurst established an extempore lecture at six in the evening, for the first time on the last Sabbath; and I intend, with God's grace, now he has led the way, to begin the same at the same hour in Trinity Church next Sunday. I much need your prayers, my dear friend, being very insufficient for so arduous a task."

assembled, and it was found that the churchwarden had gone away with the key in his pocket. I therefore got a smith to open the doors for that time, but did not think it expedient to persist under such circumstances.

"Yet what was to be done? If those whose minds were impressed by my preaching had not some opportunity of further instruction, they would infallibly go to the dissenting meetings, and thus be gradually drawn away from the church. The only alternative I had was, to make them meet in a private room; I therefore hired a small room in my parish, and met them there, and expounded to them the Scripture, and prayed with them. In time the room was too small to hold us all, and I could not get one larger in my parish; I therefore got one in an adjoining parish, which had the advantage of being very spacious and very retired. Here I met my people for a considerable time. I was sensible that it would be regarded by many as irregular; but what was to be done? I could not instruct them in my church; and I must of necessity have them all drawn away by the dissenters, if I did not meet them myself; I therefore committed the matter to God in earnest prayer, and entreated of Him, that if it were His will that I should continue the room, He would graciously screen me from persecution on account of it; or that if persecution should arise on account of it, He would not impute it to me as sin, if I gave up the room. He knew the real desire of my heart; He knew that I only wished to fulfil his will: I told Him a thousand times over that I did not deprecate persecution; for I considered *that* as the necessary lot of all who would

'live godly in Christ Jesus;' and more especially, of all who would preach Christ with fidelity; but I deprecated it as arising from that room.

"My friends, as I expected, were all alarmed; and at last they prevailed on my dear and honoured friend, Mr. Henry Venn, to speak to me on the subject. His word would operate more forcibly with me than the words of a thousand others, because I knew him to be governed by no carnal policy, but to be given up wholly unto God. On his dissuading me from it, I told him all my transactions with God respecting it; I told him that none of my friends were more fearful of injuring the cause of God than I was; that the motion of a finger was sufficient to turn me in this matter, if only I could ascertain the mind of God; and that, in order to learn the will of God respecting it, I had with many prayers committed it to Him in that way; entreating Him to prevent its being an occasion of offence, if He willed that I should continue it; and that He would pardon me for giving it up, in case it should excite a clamour and persecution against me. Mr. V. then said, 'Go on, and God be with you:' and verily God was with me there on many occasions, to the abundant edification of my people in faith and love. The persecutions in my parish continued and increased; but during the space of many years no persecution whatever arose from that room, though confessedly it was the side on which my enemies might have attacked me with most effect."

The trials of Mr. Simeon at this period are thus alluded to by the Rev. H. Venn, in a letter to Mr. Riland.

"Jan. 23, 1783.

"Cambridge is going to be in a ferment —Mr. Simeon's ministry is likely to be blessed. We may indeed say, 'a great door is opened!' for several gownsmen hear him. What follows is as true, 'and there are many adversaries.' He comes over to advise with me upon every occasion. But 'the Wonderful Counsellor' is with him. I advised him to visit a poor felon in the gaol, whose case was put into the papers as accessory in a murder. He answered, 'Oh, I have been with him several times, and have good hopes he will go from the gallows to glory.' Mr. Simeon's father, who used to delight in him, is all gall and bitterness. I should not wonder if he were to disinherit him. The Lord will be his portion if it be so; and he would be rich nevertheless. Such storms we have weathered—for what remains may we be ready, and at last be guided into the haven where we would be."

This trial however at home was not of long continuance; for Mr. Simeon writes to the Rev. J. Venn:

"May 19, 1783.

"You will no doubt join with me in giving thanks to God, who, when we acknowledge Him in all our ways, has promised to direct our paths, and to make all things work together for our good. He has been pleased to reconcile my dear father to me entirely, and we are now on the same friendly terms as ever. Did ever any trust in Him and was confounded? But I cannot stop to make observations, having a great deal of news to commu-

nicate, and not a minute to spare. My eldest brother is going to be married to Miss Cornwall (Mr. Thornton's partner's daughter), and I shall go up to town for the purpose of tying the indissoluble knot. My father is now in London, looking out for a house for them. O that Jesus were at the wedding, with what joy should I go then !"

Before Mr. Simeon accepted the invitation to be present at the marriage, as usual he consulted Mr. Venn on the subject. Mr. V. was aware of the breach occasioned by his religion with his relatives, and he thought that this might be a favourable opportunity for bringing them together again; for Mr. Simeon had been much beloved by his family. Yet he feared, on the other hand, that it might induce something like a compromise from Mr. S., or be otherwise injurious to those sacred principles which he had imbibed. Very fervent, therefore, were the prayers of this aged servant of God on behalf of his young friend just entering on the ministry. His cautions to him were most earnest and faithful that he might not be drawn aside by any worldly attractions, or by the yearnings of family affection. How were these prayers more than answered by the Chief Shepherd of the flock, who was watching over the young minister ! The day after his arrival in town he met the Rev. Mr. Abdy, who requested him to take his occasional duty at Horsleydown, to enable him to stay another week with his friends in the country. Mr. Simeon gladly consented; and on the very day of the marriage, when a large and splendid party had assembled to celebrate the event, notice was sent him that there would be a funeral at Mr. Abdy's church. Mr. S. was in the churchyard punctually at the hour fixed; but

was kept some time waiting for the funeral, "when God was pleased in a very signal manner to make use of him for the preservation of a poor woman from suicide;" and he had reason also to "trust for the salvation of her soul." The narrative which follows was written by Mr. Simeon soon after the occurrence.

"It was in July 1783, I was waiting in Horsley-down church-yard for a corpse, which I was engaged to bury, and for my amusement was reading the epitaphs upon the tomb-stones. Having read very many which would have been as suitable for Jews or heathens, as for the persons concerning whom they were written, I at last came to one that characterized a Christian:

> When from the dust of death I rise,
> To claim my mansion in the skies,
> Ev'n then shall this be all my plea—
> 'Jesus hath liv'd and died for me.'

Struck with the sentiment conveyed in the two last lines, I looked around to see if there were any one to whom God might render it the means of spiritual instruction: at a little distance I saw a young woman reading an epitaph, and called her to me, and addressed her nearly in these words, 'You are reading epitaphs, mistress; read that; when you can say the same from your heart, you will be happy indeed; but till then, you will enjoy no real happiness in this world or the next.' She read them without any apparent emotion; and then told me that a church-yard was a very proper place for her, for that she was much distressed. On my enquiring into the causes of her distress, she told me, that she had an aged mother and two children, that she had ruined her health in labouring for them, and was now unable to support them: I

immediately turned to some passages in my Bible, such as 'Seek ye first the kingdom of God and his righteousness, and all (needful) things shall be added unto you;' and endeavoured to turn her eyes to Him who gives rest to heavy laden souls. After having conversed with her about a quarter of an hour, the corpse arrived, and at my request she gave me her address. The next evening, about seven o'clock, I went to see her, and found the aged mother very ill of an asthma, the two little babes lying in bed, and the young woman sitting very disconsolate. Though I was no stranger to scenes of distress, at this sight I was overcome in a very unusual manner: I told them that I was unable to say anything which might administer comfort, and desired that they would join me in applying to the Father of mercies and God of all consolation. We fell upon our knees, and in a moment were bathed in tears; I could scarce utter my words through heaviness of heart, and the abundance of tears which flowed down my cheeks; and to almost every petition that I offered, 'Amen, Amen, Amen,—God grant it may, Amen, Amen,' was the language both of their hearts and lips. I was too much affected to be able to converse with them; I therefore referred them to two or three passages of Scripture, and left them. The next evening, about the same time, I visited them again, and, as before, we wrestled in prayer with strong cries and floods of tears; nor was I any better able to converse with them than before, so deplorable did their situation appear, and to such a degree were all our hearts overwhelmed with sorrow. As before, I left a few Scriptures for their consideration, that they might plead them in prayer with our promise-keeping God; and returned

the third evening about the same hour: then I began with some conversation, and afterwards went to prayer, but though we were earnest, our whole souls were not drawn out as on the two preceding evenings. When we had risen from prayer, I sat down to talk with them, and after I had spoken a little time, the young woman addressed me to this effect, and as nearly as I can recollect, in these words: 'Now, Sir, I will tell you what the Lord has done for me: when you called me in the church-yard, (which was nearly two miles off her house) I had been there five hours; I went to my sister, who lives close by, to tell her my distress, but she, instead of assisting me at all, or even pitying my situation, sent me away with reproaches; I thought God had utterly forsaken me, and left me and my children to starve, and that it did not signify what became of me; I found my misery insupportable, and therefore was determined to put an end to it; and at the instant you spoke to me, I was going to drown myself: thus I should in one moment have left my aged mother and my little helpless children without a friend in the world, and have plunged my own soul into irretrievable ruin. And now, Sir, instead of despairing of bread to eat, I am enabled to see that God, who is the Father of the fatherless, and the Husband of the widow, is my friend, that Christ Jesus has washed me from all my sins in the fountain of his own blood, and that it is my privilege to be careful for nothing; and, blessed be God, I am enabled to cast all my care on Him who careth for me. I have hitherto laboured on the Lord's day to support my family; and I now see how little I can do without the blessing of God: henceforward, by grace, I will never work again on the Sabbath, but

devote it entirely to the service of God, the concerns of my soul, and the instruction of my children.' This was the last time of my seeing her during my stay in town; but on my return to town, about a year afterwards*, I made inquiries of a gentleman who lived very near her, and whom I desired to watch over her conduct, and found that it had been perfectly consistent with the professions she had made to me of faith in the Lord Jesus Christ; that she was in every respect sober and discreet, and at all times regular in her attendance on the means of grace. Having heard this character of her as to the external conduct, I was very desirous of seeing whether the life of godliness also were in her soul, and went to visit her. At my entering into the house, she caught hold of my hand, utterly unable to speak, and I was apprehensive she would have gone off into a fit, through surprise and excess of joy. When she was composed, I asked her where her mother was; she told me that she had died about three months before; and that her departing words were, 'Come, Lord Jesus, I am ready if thou art willing; come, Lord Jesus:' and then, addressing the young woman, 'May God bless you, my dear daughter,' she expired without a groan. Such was the end of her who had been for years, I believe, a close walker with God.

"In the course of conversation, the young woman told me that she herself had, in the winter, been at

---

* Before he left, however, he comforted them with the assurance of his own effectual assistance. And it is stated by the late Mrs. Elliott, daughter of Rev. H. Venn, that, "a weekly allowance was regularly paid them by almoners known to her; and as the children grew up they were respectably provided for."

the point of death, and that she was enabled to commit her children into the hands of her Heavenly Father, without a doubt of his taking good care of them, and that she desired to depart and to be with Christ: in short, her whole conversation then, and at several times since when I have seen her, as well as her general character from those who live near her, have fully convinced me that her soul is quite alive to God, and I pray God it may continue so to the end.

"We may observe from hence, how mistaken those physicians and apothecaries are, who imagine that religious conversation with patients has a tendency to impede their cure. Here is a case where the woman was very ill in body, as well as distressed in mind, whom all the drugs in their dispensary could not have cured. When she had found Christ Jesus, that great Physician, healing her soul with the Balm of Gilead, her troubles immediately subsided, and her health was quickly re-established; for her subsequent illness, in the winter, was of a very different nature."

So strong an impression did this event make on Mr. Simeon, that when alluding to it, just thirty years after, he says, "If my whole life had been spent without any other compensation than this, my labours had been richly recompensed."

"On one of the occasions of visiting this poor family," observes Mr. Preston, "Mr. S. having been detained longer than usual by the deep interest which he felt in their state, joined the party assembled at his relative's house so late, that his friends began to be jocular with him, as to the cause of his absence. "Ah," said he, in narrating this, and with the usual

fervid moulding of his face, "*I had meat to eat which they knew not of.*" He used to speak of the invitation, which he had received at this period to join in the festivities of his friends, as a plot kindly but ignorantly laid, for diverting him from the over-intense pursuit of the objects which then lay nearest his heart. The deep interest, which he felt in ministering to the spiritual necessities of this poor widow, was regarded by him as graciously appointed to counteract—as it did more than counteract—the deadening influence of scenes and associations which he felt constrained to attend, but in which he had ceased to feel pleasure."

In a note upon this subject in 1829, Mr. Simeon writes; "I went to town to marry my brother and Mr. Thelluson to two sisters. There were three grand feasts; and my relations secretly hoped that I might be drawn from God. But how did God interpose for me, and work by me!"

After the marriage, Mr. S. made a tour for a few weeks to visit some of his clerical friends. The profit he derived from their conversation and example is acknowledged in the following letters:—

To the Rev. H. Venn.

"Birmingham, Aug. 21, 1783.

"If Mr. Farish has not been with you, you will be astonished at hearing from me from this place. My sudden departure from Cambridge was occasioned either by a letter received from Mr. Riland on Sunday last, or by my misinterpretation of his letter—I should rather think the latter. . . . .

"Mr. Riland would make me preach for him on Wednesday last: the Lord gave me much of his

presence; but towards the end I found Satan working powerfully on my corrupt, vain heart, which made me pray most fervently against his power: how does God answer prayer! When we were got home, Mr. Riland did not say one word in commendation of the sermon, but found fault with it on account of tautology, and want of richness in the application. What a blessing—an inestimable blessing is it to have a faithful friend! Satan is ready enough to point out whatever good we have; but it is only a faithful friend that will screen that from your sight, and shew you your deficiencies. Our great apostacy seems to consist primarily in making a God of self; and he is the most valuable friend who will draw us most from self-seeking—self-pleasing—and self-dependence, and help us to restore to God the authority we have robbed him of. Having come so far as Birmingham, I shall not return without my errand; but shall go on Monday next to Reading, and return hither that day fortnight. If you know of any godly people between Reading—Birmingham—Leicester—Cambridge, I shall take great pleasure in calling upon them on my return."

To the Rev. John Venn.

"King's College, Sept. 22, 1783.

"My very dear Friend,

"Is it possible that I could write sarcastically to my friend Venn? That I did not intend it I am sure; and if I was so incautious as to pen anything which would bear such an interpretation, I will most willingly acknowledge myself (unwittingly indeed, but) very highly deserving of censure. I shall however assign two reasons why it is possible that you

may have been a letter in my debt, and not I in yours. . . . . But not to talk of whose turn it is, I tell you that I will pester you whenever I think fit—gainsay it who will. The difference of the numbers of your auditors, which you mention, reminds me of my feelings the first time I preached at Trinity. When I came in scarcely a person was in church, whereas at St. Edward's it used to be full before I came. I concluded I was to preach to bare walls, and beheld, through the grace of God, as I thought, a wonderful display of Divine goodness towards me in mortifying my vanity, which had been too much fed and indulged in the preceding summer; and was enabled to return God my most hearty thanks for it: but there came a tolerable congregation after the service was begun. Doubtless your faith will clearly see the glory of God, and your own good in some manner connected with your present situation. Do you ask me why I do not come to Dunham? I first answer, that I was absent from my parish five weeks when my brother was married; secondly, I went five weeks ago to Birmingham, with an intent of being absent only one Sunday, and on my arrival, found that I had made a mistake, having come three weeks too soon for the meeting: I therefore went into Berkshire to visit my father, and the new-married couple—dined at Reading with Mr. Cadogan—then on my return stayed a day with Pentecross at Wallingford, and preached for him:—two days at Oxford—preached there morning and afternoon in Carfax Church, where the mayor, &c. always go. Mr. Fletcher the mayor obtained the church for me. Before permission was granted, it was asked 'Is he a methodist?' Mr. F. truly said, 'He knew neither me nor my sentiments.'

In the morning there was a good, in the evening a very crowded congregation; the aisles all full out to the very door. I hope the Lord did not send them there without some good resulting from it; it is His work, His cause, and He will plead it: and if we are not used by Him as instruments of converting sinners, you rightly observe, that 'we shall be a sweet savour of Christ even in them that perish;' and 'though Israel be not gathered,' yet shall we be glorified, and God too will be glorified by us. . . . . At Birmingham I preached twice—stayed about a week in all—highly pleased and edified with the conversation and example of Mr. R.: how worthy is he of imitation in his custom of redeeming time! he scarcely ever loses a minute. Oh, that I could say the same of myself! We dined together with Mr. and Mrs. Elton. Your sister was very well, as were all the R. family. Thence I went to Leicester, spoke twice in Mr. Robinson's pulpit. He is an excellent man. From thence I went to Northampton, where I stayed at Mr. Riland's. How odd a man! He stuns me, yet he makes me ashamed. His blood is frozen in his veins with age, yet what life!—what fire when he speaks of our adorable Redeemer! He received me so coldly at first that I began to make apologies for my intrusion; but when he knew me and my connexions, he gave me the right hand of fellowship. Christ is indeed his all: if he would but speak more softly, he would make a stone in love with Christ. He gave me some of his small tracts, and I gave him some which I have printed. If you can put me in the way to send them to you at very little expense, I shall beg your acceptance of an hundred. Each tract is not so large as half this sheet of paper: they are to be given

to those with whom you have no opportunity of conversing. From thence to Mr. Barham's of Bedford, but he was in Yorkshire:—thence to Potton (poor desolate place)—Mr. Berridge's—Mr. Venn's—and home, where I arrived safely, Friday, Sept. 19. Your family are all very well. And now I think you need not ask, why I do not come, for I have spent twelve guineas more than I intended—have got no horse—and have already been absent so long from my parish that I am quite ashamed of myself. In addition to this, many whom I left in my parish well are dead, and many dying; this fever rages wherever I have been. Moreover, on Sunday next I am to be ordained priest by the Bishop of Peterborough.* My dear friend, pray that He who has called me to the work, may qualify me for it, and bless me in it. Had the ordination been held on Sunday last, I could not have offered myself a candidate, not being twenty-four till Wednesday the 24th. Mr. Bacchus has behaved towards me with all imaginable politeness—made a thousand apologies for examining *me*—hoped I would excuse his doing it for truth's sake, that he might be able to answer the Bishop's question—'Have you examined these?' He asked me the advantages of revealed above natural religion—what was necessary to establish the credibility of a revelation — and whether there were any standing miracle now. I answered him these to his full satisfaction; and there ended the whole of my examination. But shall we not meet with a different examination soon? It will soon be asked, Were you moved to it by my Spirit?

---

* This Ordination was held by Bishop Hinchcliffe, Master of Trinity, in the College Chapel, September 28, 1783.

Did you undertake your office, not for filthy lucre's sake, but from a love to souls, and a desire of promoting my glory? Did you give yourself wholly to these things? &c. It will be an awful account to give. God grant that you and I, my dear friend, may be found good stewards, and give up our accounts with joy. May God bless you, and give us a happy meeting above.

Yours most affectionately,

C. Simeon.

"P.S. I forgot to tell you that my churchwardens have shut my church-doors against me, and prevented my continuing an evening lecture, which I had established, and which was well attended. Their behaviour has been highly displeasing to the whole parish, except two or three enemies to the Gospel. Nor has it been less illegal than uncivil. They gave me no notice; so that a numerous congregation came and were disappointed. May God bless them with enlightening, sanctifying, and saving grace: I shall renew the lecture next summer."

CHAPTER IV.

PREACHING AROUND CAMBRIDGE—CLAUDE'S ESSAY—INSTRUCTION IN COMPOSITION—DIFFICULTIES IN MAKING SERMONS—COMPLAINTS TO THE BISHOP—COMMENTS ON HIS PREACHING—CONTEST FOR THE LECTURESHIP—TRIALS CONTINUED—HIS EMINENT DEVOTION—ACQUAINTANCE WITH MR. HOUSMAN—DILIGENT STUDY OF SCRIPTURE—BROWN'S SELF-INTERPRETING BIBLE—ADVANCE IN GRACE—FIRST SERMON BEFORE THE UNIVERSITY—LETTER TO MR. T. LLOYD—BENEFIT OF AFFLICTION—ON BESETTING SINS—TO MR. THORNTON ON HUMILITY—PROPOSED MISSION TO CALCUTTA—REV. DAVID BROWN AND MR. GRANT—MR. WILBERFORCE—ZEAL FOR THE POOR DURING THE SCARCITY—APPOINTED DEAN OF HIS COLLEGE—CHARACTER OF HIS CONGREGATION.

1783—1790.

MEMOIR CONTINUED.

"HAVING but one sermon in the week at my own church, I used on the week-days to go round to the churches of pious ministers, very frequently, to preach to their people; taking one church on Mondays, another on Tuesdays, another on Wednesdays. Amongst the places where I preached, were Potton, Wrestlingworth, Everton, Yelling, Haddenham, Wilburton, &c.; and these seasons I found very refreshing to my own soul, and they were peculiarly helpful to me in my composition of sermons; for as I preached extempore, as it is called, I had opportunities of reconsidering the subjects I had preached upon at Cambridge, and of rendering them more clear in the

statement, and more rich in the illustration. I trust too that many of my fellow-creatures were benefited by them: indeed I have no doubt but that God made use of them for the conversion and salvation of many. It was very much by these means that I attained that measure of clearness in my arrangements, and perspicuity in my statements, which, perhaps I may say, rather than otherwise distinguish my sermons. It was not till ten or twelve years after I had entered into the ministry, that I ever saw Claude's *Essay on the Composition of a Sermon*, and I was perfectly surprized to find that all the chief rules, which he prescribes for the composition of a sermon, had not only been laid down by myself, but practised for some years. This shews that his rules are founded in nature; for it was from nature only (so to speak) that I learned them; I laboured only to conceive clearly, and to state perspicuously the subjects that I handled; and in so doing, I formed the habit which he recommends. From seeing my own views thus reduced to system, I was led to adopt the resolution of endeavouring to impart to others the little knowledge I possessed in that species of composition; and to adopt Claude as the ground-work of my private lectures; correcting what I thought wrong in him, and supplying what I thought deficient; though in truth in his *rules* there is little either wrong or deficient: but in his *illustration* of them there is much, which I have endeavoured to amend, and which I think is amended in my Skeletons. For the space of about twenty years I have persevered in having a few young men to assist in thus preparing for that which is generally esteemed so difficult—the writing of their sermons; and from the many acknowledge-

ments which have been made by ministers from time to time, I have reason to hope that my labours have not been in vain in the Lord."

[This was one of the most important services which Mr. Simeon rendered to the younger members of the University; and it was a labour of love peculiarly his own. He had himself felt keenly at the outset of his ministry the want of some direction in the composition of his sermons; and he was therefore the more anxious to remedy this want, as far as he could, by imparting to others the results of his own experience and care. He used frequently to allude in his playful manner to the awkwardness of his first efforts, both in the composing and delivering of his discourses: and he would kindly encourage the least hopeful of his sermon-class by telling them, that with *his* example before them none need despair. "When I began to write at first, I knew no more than a brute how to make a sermon—and after a year or so, I gave up writing, and began to preach from notes. But I so stammered and stumbled, that I felt this was worse than before—and so I was obliged to take to a written sermon again. At last however the *reading* a sermon appeared to be so heavy and dull, that I once more made an attempt with notes; and determined, if I did not now succeed, to give up preaching altogether." This method of preaching from notes, carefully arranged and prepared, he pursued till within a few years of his death; when no longer feeling equal to the mental effort, and having on one occasion broken down, he thought it his duty to make use of the sermons which he had composed in the full vigour of his mind. These sermons however he took the greatest pains in preparing anew for delivery; for,

as he would frequently observe, he could expect no blessing on his work, if he presumed to 'offer to the Lord that which cost him nothing.' Every sermon therefore, as it was required, was copied out by him with the greatest care, in a large and legible hand, and read over deliberately "half a dozen times at the least;" and thus, having made himself entirely master of it, he was enabled to deliver it with perfect ease and his usual animation. It had been his practice previously, and from an early period, to write out on his return from church the principal remarks he had made whilst preaching from his notes; and in this manner he composed (with the exception of his complete discourses) almost the whole of the sermons, which now occupy the twenty-one volumes of his entire works.* His style of delivery, which to the last was remarkably lively and impressive, in his earlier days was earnest and impassioned in no ordinary degree. The intense fervour of his feelings he cared not to conceal or restrain: his whole soul was in his subject, and he spoke and acted exactly as he felt. Occasionally indeed his gestures and looks were almost grotesque from the earnestness and fearlessness of his attempts to illustrate or enforce his thoughts in detail; but his action was altogether unstudied—sometimes remarkably striking and commanding—and always sincere and serious. At that period such manifestations of feeling were very unusual in the pulpit; and it is therefore highly probable, that the opposition and ridicule he encountered, in the earlier part of his

* Mr. Simeon has made the following note upon his Sermons: —"None written till preached—by this were gained—accuracy—conciseness—life—and spirit."

ministry, may be attributed very much to the manner, and not merely to the matter of his preaching.]

"My parish, after two or three years, made a formal complaint against me to the bishop; they complained that I preached so as to alarm and terrify them, and that the people came and crowded the church, and stole their books. The bishop wrote to me, and I answered him at great length, vindicating my preaching, and denying the charges which were brought against me. I still possess a copy of my answer; but it was certainly not drawn up in a judicious way. I remember it contained my answers in distinct heads, 1, 2, 3, somewhat like a syllabus, and not in a continued strain of argument; and the bishop was rather displeased with it; but I was not then skilled in writing to bishops: were I to answer the same accusations now (1813), I should frame my reply in a different way; as indeed my late answer to similar accusations, no longer than the year before last, sufficiently shews.

"In my preaching I endeavoured to approve myself to God with fidelity and zeal; but I do not now think that I did it in a judicious way. I thought that to declare the truth with boldness was the one object which I ought to keep in view; and this is a very general mistake among young ministers. I did not sufficiently attend to the example of our Lord and his apostles, in speaking as men were able to hear it, and in administering milk to babes, and meat to strong men. My mind being but ill-informed, my topics were necessarily few; and the great subjects of death, judgment, heaven, and hell, were prominent in every discourse, particularly as motives to enforce the points on which I had occasion to insist. Were I *now*

to enter on a new sphere, especially if it were in a town and not in a village, I would, in the Morning Services especially, unfold the parables, and endeavour rather to take the citadel by sap and mine, than by assault and battery. I would endeavour to '*win* souls,' and 'speak to them the truth in *love*;' not considering so much what I was able to say, as what they were able to receive. But this requires more extensive knowledge, and a more chastised mind than falls in general to the lot of young ministers, especially of such as have never had one letter of instruction given them on the subject.

"After about five years Mr. Hammond vacated the lectureship; and a son of a parishioner became a competitor for it. By this time I had gained some footing in the parish; and I believe at this hour, that if matters had been carried fairly, I had the majority of votes; but there was a bitter and persecuting spirit among all the heads of the parish; and, whether justly or unjustly, they carried it against me*. The greater part of the pews also still continued shut; but though I was persuaded that the parishioners had no right to lock them up, there being only one faculty pew in the church, I was restrained from attempting to open them by that divine declaration, 'the servant of the Lord must not strive.' Many hundreds of times has that one word tied my hands, when a concern for immortal souls, and a sense of the injury done to my ministry, would have prompted me to take off the locks. I hoped that God would at last effect a change; and I found, after about ten years, that I was not disappointed.

* Rev. Mr. Berry elected Lecturer, February 5, 1787.

"Little did I think, in all the years that the parishioners prevailed to shut the church against me, how great a mercy it was both to me and the church of God: for if I had been able to labour to the full extent of my wishes, I should infallibly have ruined my health in a short time: but being actually bound, as it were hand and foot, I was constrained to keep within my strength, and was thus enabled to go on for twenty-four years, without ever being laid by one single Sabbath. How mysterious are the designs of God, and how marvellously does he make the wrath of man to praise him!"

Grievous as these trials must have been to one so zealous in his aims and ardent in temperament as Mr. Simeon, it will easily be understood how he was enabled to endure them with meekness, and even regard them as 'mercies,' when his eminently devotional habits at this period are considered. We have happily a record of them by one of his most intimate friends. He had been little more than a year in the ministry when he became acquainted with the late Rev. R. Housman of Lancaster: and this acquaintance soon ripened into a friendship which was affectionately cherished by both parties through life. Mr. Housman indeed had peculiar reason for his devoted attachment to Mr. Simeon, for he always recognized him "as the instrument of bringing him to the knowledge of the truth:" and Mr. Simeon in turn regarded Mr. H. with no common interest, as he believed him to be almost the first of the members of the university to whom his ministry had been blessed. Mr. H. also, whilst yet a student at St. John's College, had been

ordained Priest by Bishop Hinchliffe in the same year with Mr. Simeon*. When preparing to take his degree the following year, Mr. H., being unable to reside in his own college, was invited by his beloved friend to come and share with him his rooms at King's. Here he resided for more than three months; and, as they had a sitting-room in common, he became familiarly acquainted with all Mr. Simeon's feelings and habits. Of his example, conversation, and counsel, Mr. H. was wont ever after to speak in terms of the liveliest gratitude. "Never did I see such consistency, and reality of devotion—such warmth of piety—such zeal and love. Never did I see one who abounded so much in prayer. I owe that great and holy man a debt which never can be cancelled." During the period of his residence at King's (as Mr. H. informed the Editor in 1837), Mr. Simeon invariably rose every morning, though it was the winter season, at four o'clock; and, after lighting his fire, he devoted the first four hours of the day to private prayer, and the devotional study of the Scriptures. He would then ring his bell, and calling in his friend with his servant, engage with them in what he termed his family prayer. Here was the secret of his great grace and spiritual strength. Deriving instruction from such a source, and seeking it with such diligence, he was comforted in all his trials, and prepared for every duty. The copy of the Scriptures, which became the favourite companion of his devotional hours from this period, was a quarto volume of Brown's *Self-interpreting Bible;* which to the end of his life he was continually

---

* In Mr. Housman's Life it is stated that he received Priest's Orders, "on the 26th of October, 1783."

enriching with valuable notes of his own. So much did he prize this commentary, that in 1787, Jan. 19, he wrote to the author at Haddington, "Your Self-interpreting Bible, seems to stand in lieu of all other comments; and I am daily receiving so much edification and instruction from it, that I would wish it in the hands of all serious ministers. I have conceived a thought of purchasing a few to give to those godly ministers, who would find it very inconvenient to purchase it for themselves. But having no very great affluence myself, it is needful that I should proceed upon the most saving plan. I take the liberty therefore of asking whether you, (whose heart seems to be much set upon forwarding the cause of Christ), could procure me forty at the booksellers' price for *that purpose alone;* and to inform me whether there will be a new edition soon."

His advance in grace at this period was such as might be expected from this diligent and prayerful study of the Scriptures; and is thus noticed by his friends both at Yelling and at Dunham.

From Mr. J. Venn's Diary:—

"May 25, 1785.

"Our dear friend Simeon came over to see me; very much improved and grown in grace; his very presence a blessing."

Rev. H. Venn to Rev. J. Venn.

"June 9, 1785.

"Your account of Simeon is very just: my fears concerning him greatly abate. He appears indeed to be much more humbled from a deeper knowledge of himself. He is a most affectionate friend and lively Christian."

And again :

"Oct. 16, 1785.

"Come by Cambridge, and pray spend some time with Mr. Simeon ; he has the warmest love for you, and is the only one of all the Cambridge men who follows the Lord fully as Caleb did. I am sorry to hear so few of the gown attend. He has preached admirably at St. Edward's on the Decalogue ; and his concluding sermon afterwards was on, 'Cursed is every one that continueth not, &c. and let all the people say, Amen.' I think his profiting appears like dear Mr. Robinson's at Leicester. It does me good to be with him."

The next year he preached for the first time before the University.

Rev. H. Venn to Rev. J. Venn.

"Dec. 12, 1786.

"On Sunday se'nnight our friend Simeon appeared in St. Mary's pulpit : his friends were delighted ; his bitterest foes struck dumb ; and all mistaken in the man. On the Saturday before, Dr. Glynn called on him, and desired the favour of his company, and to bring his sermon with him ; telling him he had a critical and a prejudiced audience to speak to, and he was his friend, believing him to be a good man. Mr. Simeon thankfully accepted the invitation. The Doctor heard the sermon, corrected, and improved it ; and concluded, 'Now, Sir, as I am called out, and cannot be at St. Mary's, I am glad I can say, I have read the sermon, and shall be your advocate wherever I go.' Mr. Coulthurst is going about to all his acquaintance that were prejudiced, and appealing now to the sermon. There was a very large congregation, and great attention ; though it

is said there were some who came to *scrape*. Pray much that his good may not be evil spoken of."

The greatest excitement prevailed on this occasion. St. Mary's was crowded with gownsmen; and at first there seemed a disposition to disturb and annoy the preacher, in a manner at that period, unhappily, not unusual. But scarcely had he proceeded more than a few sentences, when the lucid arrangement of his exordium, and his serious and commanding manner impressed the whole assembly with feelings of deep solemnity, and he was heard to the end with the most respectful and rivetted attention. The vast congregation departed in a mood very different from that in which it had assembled; and it was evident, from the remarks which were overheard at going out, and the subdued tone in which they were made, that many were seriously affected, as well as surprised, at what they had heard. Of two young men who had come among the scoffers, one was heard to say to the other; "Well! Simeon is no fool however!"—"Fool!" replied his companion, "did you ever hear such a sermon before?"*

The ridicule and contempt he had hitherto encountered began now in some measure to abate; though still he had not unfrequently to endure, even in his own church and in the time of divine service, the most insolent and profane behaviour from some of the junior members of the University. These trials however from various quarters, severe as they were, and

* I am indebted for this account to my uncle W. W. Carus Wilson, Esq. of Casterton Hall, who was present on the occasion, and often relates the circumstance when speaking of the serious impressions he had himself received at that period from the ministry of Mr. Simeon.—Ed.

keenly felt by him, were light, as he often confessed, compared with those which he experienced from the vanity and corruption of his own heart. To these he feelingly refers, in the following letter to one of his most endeared friends, Mr. Thomas Lloyd, who was a member of his own college, and whom he not only regarded as "his son in the faith," but always designated as "the first fruits of Achaia."

"King's College, May 14, 1786.

"My very dear Friend,

"Twice have I begun to write to you, but neither time had an opportunity of proceeding very far; once being interrupted by my father, and the other time by some other avocation. Though I have not answered your letter for so long a season, I think I may say that I have scarcely ever been enabled to pray for myself, but I have prayed also for you; because you are deeply engraven on my heart, and I long for the establishment of your body in health, and your soul in grace. Mr. Atkinson, who loves you so dearly, rather rejoiced in hearing of your trials, because they would tend to divest you of all high thoughts of yourself, and make you live more by faith on our dear Redeemer. Certain it is, that the saints whom God has most approved, have been most abundantly exercised in different manners for the trial of their faith; and they who are most earnest in prayer for grace, are often most afflicted, because the graces which they pray for, *e. g.* faith, hope, patience, humility, &c., are only to be wrought in us by means of those trials which call forth the several graces into act and exercise; and in the very exercise of them they are all strengthened and con-

firmed. May this be your blessed experience and mine. I desire to thank you most sincerely for your kind observations respecting misguided zeal, and my danger from that quarter. Such observations were not only necessary then, but are so every day, as I find by frequent experience. That which is characteristic of a man's disposition, and is his besetting sin in a state of nature, will most generally remain so when he is in a state of grace; with this difference only, that in the former case it has the entire ascendant over him—in the latter it meets with continual checks, and is not suffered to have dominion. It is promised that if 'we walk in the Spirit, we shall not *fulfil* the lusts of the flesh;' but not that we shall find no temptations to fulfil them. Mr. Atkinson (who by the way desired me to give you an invitation to go and stay any time you please at his house at Huddersfield, in Yorkshire), has given me much good advice on the same head no longer ago than yesterday; O, that I may profit by it, and not get my knowledge by dear-bought experience! and may that experience, which you are now obtaining in the furnace of affliction, teach you those lessons which are more especially necessary for a minister to be acquainted with—the depths of iniquity that are in the heart, and the unsearchable riches of grace and mercy that are in Christ Jesus. If it had pleased God, I should have been glad to have heard that success had attended your endeavours. The Norrisian Prize (as I take for granted you have already been informed) is determined in favour of Dr. Hey's curate. Let it not discourage you from entering the lists on a future occasion; but rather urge you to redouble your diligence in your composition.

"The Lord has at last been pleased to give me churchwardens who are favourable, and who know my desire to have an evening lecture. I do not intend to mention it to them unless they do to me, but to wait God's time, and then I am sure of his blessing; whereas if I am hasty and self-willed, he may give me my desire, but send leanness withal into my soul. If I could in everything commit my way unto the Lord, I should be one of the happiest creatures under heaven; but self-will, impatience, unbelief, are sad plagues to me."

No one could be more conscious than Mr. Simeon was of his besetting sins, or more ready to receive advice or reproof, that so he might "abstain from all appearance of evil," and "study to adorn the doctrine of God our Saviour in all things." This was much noticed at the time by his most intimate friends.

Rev. H. Venn to Mr. Riland.

"Oct. 2, 1787.

"I rejoice to hear my dear brother Simeon is so much esteemed. In a few years he will be what all his dear friends wish to see him. Very few are so exemplary in their walk as he is; and none can bear and receive profit from reproof like himself. His fervent love for me is not lessened. I was very weak, and scarcely able to do my Sunday duty, and he desired to serve my church once a day gratis. His prayer this morning was very affecting—very full and strong."

As a conspicuous memorandum in his pocket-book for this year, Mr. Simeon has written in large characters, twice over, on separate pages,—

Talk not about myself.
Speak evil of no man.

This trial from within he continues to deplore when writing to Mr. Thornton the following year :

"A thousand thanks to you, dear Sir, for many valuable observations in your last letter; especially that which I hope to remember—that ministers when truly useful, and more perfectly instructed in the ways of God, are 'off their speed,' and not so full of their success. Alas, alas! how apt are young ministers (I speak feelingly) to be talking of that great letter I. It would be easier to erase that letter from all the books in the kingdom, than to hide it for one hour from the eyes of a vain person. Another observation, in a former letter of yours, has not escaped my remembrance—the three lessons which a minister has to learn, 1. Humility—2. Humility—3. Humility. How long are we learning the true nature of Christianity! a quiet, sober, diligent application of one's mind to one's particular calling in life—and a watchfulness over the evils of the heart, seem very poor attainments to a young Christian : we must be every where, and every thing, or else we are nothing in his esteem. Oh! thanks to our meek and lowly Teacher, how he bears with us. My dear friend, Mr. K. perhaps, as you observe, may have found the rod useful in these respects ; but I wish that another did not need it on these accounts ten times more than he. You cannot be at a loss to guess whom I mean ; but I add no more, for fear of indulging the very fault I am condemning! May the Lord preserve your life, and enrich your soul with all spiritual blessings, is the hearty wish and prayer of

Your most obliged,
Most honoured, and most affectionate servant,
C. SIMEON."

We now come to a most eventful period in Mr. Simeon's history. His thoughts and efforts were no longer to be limited to the scene of his immediate duties at Cambridge. The report of his labours and zeal had at this early period been carried to India; and he was henceforth to be prominently engaged in carrying out a design for the evangelization of that immense territory. At the commencement of 1788, he received an Address from Calcutta, relative to a mission, which the Rev. David Brown, in conjunction with Mr. Chambers, Mr. Grant, and Mr. Udny, was anxious to establish in that country. "From the enclosed papers (they write) you will learn the project of a mission to the East Indies. We understand such matters lie very near your heart, and that you have a warm zeal to promote their interest. Upon this ground we take the liberty to invite you to become agent on behalf of the intended mission at home. We humbly hope you will accept our proposal, and immediately commence a correspondence with us, stating to us, from time to time, the progress of our application," &c.

On the front of this document Mr. S. has written:— "It merely shews how early God enabled me to act for India;—to provide for which, has now for forty-two years been a principal and an incessant object of my care and labour." (1830.) Mr. Simeon's answer to this Address has not been preserved amongst his papers; but his readiness to assist his friends in India, in this sacred and glorious enterprize, is acknowledged by Mr. Brown in his reply:—

"Jan. 30, 1789.

"I have before me your two letters of February and May, 1788. You have indeed increased

our joy in the Lord, whom we bless for such comforts and encouragements by the way. We find we are not cut off from your remembrance, and we experience at this distance the efficacy of your prayers. In the first place, Mr. Grant and Co. greatly rejoice at your readiness to accept our call; and are very thankful for the information you have sent us respecting the mission papers. By your account we learn, that although success may be doubtful, the matter has not fallen to the ground, but that exertions have been made to bring the plan forward. What you tell us of Mr. Wilberforce's health, and readiness to assist in this work, as well as of the two young men who are willing to become missionaries, greatly comforts and refreshes us. Whatever difficulties may be raised at home by the god of this world against the scheme, in this country we shall always have abundance to exercise our faith and to try our patience. The plan we transmitted to you was not very hastily projected, or at least, not suddenly drawn up: but met with many a let and hinderance in its outset. We have waited many months before the smallest hint could be obtained of its reception in England. What we have now heard from you is sufficient to excite us to continue stedfast in prayer, that the Lord's will may be done, and the Gospel of his grace be sent to the heathen of the East in Bengal and Bahar. The tokens that we have received of your zeal have revived ours; and we trust we shall be alive to every opportunity of serving our gracious Lord in the matter before us."

In another letter soon after, Mr. Brown adds:—

"Feb. 24, 1789.

"I have now to inform you that something has been done towards opening our plan of a

mission to the government here. We adopted the idea of native schools, as most proper for the introduction of the main business. The chaplains addressed a letter to the Governor General, a copy of which I enclose. They had an interview, and pressed the subject of it as closely as they could. But it does not seem his lordship is disposed to forward our wishes; however, we have the consolation to know that he will not oppose them. He has no faith in such schemes, and thinks they must prove ineffectual; but he has no objection that others should attempt them, and promises not to be inimical. The letter had much the success we expected; it led to other matter, and gave Mr. Grant an opportunity of opening his mind to his lordship, who desired him to draw up his thoughts in writing, assuring him that he would pay attention to his opinion. This has been done; and a paper, of which I transmit you a copy, was given in about the beginning of the present month. It was civilly received, and Lord Cornwallis said he would peruse it: but little is to be expected from this effort besides a more clear unfolding of the plan. I hope now, if anything arrives from Europe well-recommended, his lordship will not be startled at the idea, but find himself under some obligation to give it countenance. We thought the paper might do good at home; it is therefore sent to you, and you will use it as occasion may require. The argument is adapted to a particular class of Lord C.'s description; and perhaps Mr. Wilberforce may find it useful to combat such objections as he is likely to meet with; and it may also assist his views in dealing with politicians . . . . Should you not at present be able to effect anything with the higher powers, and to bring

a mission forward on a broad foundation, the zeal of individuals will perhaps avail to the beginning of a good work, which, as a grain of mustard-seed, may spread out into something considerable . . . . It is therefore proposed, that forthwith two young clergymen be sent missionaries to India. They will come immediately to Bengal, and remain with us a few months at Calcutta. It will then be advisable that they remove to that famous seat of Hindoo learning, Benares. There they will spend about three years in study, and furnish themselves with languages. After which they may begin their glorious work of giving light to the heathen, with every probability of success. It remains that I say a few words respecting the election of two persons to engage in this design . . . . You will be aware that zeal and grace, though essentials, are not the only requisites on this occasion. They must be men of general knowledge, and possess such a share of science, as may make their conversation interesting to the learned Brahmins, who will only be communicative in proportion to the returns made them by those with whom they converse. There should also be a natural propensity to languages. In short, let them approach as near as may be to Mr. Thomas Lloyd, who might be a glorious instrument, if the Lord should spare and send him to this country. You must forgive the didactic form of my expression; as I only use it for the sake of clearness. You will do what is proper, and need not to have these matters suggested to you. The qualifications necessary to a character in which the student and missionary are to be united are obvious enough . . . . In the last place, I come to the article of support. What Mr. Grant proposes

is this; viz. if the Mission Scheme come forward upon a public foundation, the two gentlemen now invited will consequently be put upon it, and thence derive their provision. But till that can take place, Mr. Grant agrees to allow three hundred rupees per month (*i. e.* more than £300 per annum,) for their support. This will be a subsistence for them; but nothing can be saved from it. If therefore you can find two men of zeal and talents fit for this arduous task, let them come. A sufficiency of bread is offered them; but nothing to excite a spirit of adventure, or to tempt to worldly views. Before you can receive this I hope some steps have been taken by those in power towards a mission establishment. But the great always move slowly in such matters, and it cannot be otherwise expected, unless they had evangelical views. Our hopes are particularly fixed on Mr. Wilberforce. It is to his influence alone that we hope the minister will regard such a project, and ask for it the countenance of Majesty . . . . I hope you will be able to surmount these obstacles, and that Providence will open a way through all discouragements for the Gospel to pass into India. The Lord preserve you, my dear friend, for the spreading the Redeemer's kingdom in heathen countries. We have great satisfaction in your accepting our invitation to act for the affairs of the mission, and are persuaded of your vigilance and zeal. May we continue equally active and earnest in furthering the same work.

I remain, my dear Friend,
Most sincerely and affectionately yours,
D. Brown."

This project of a mission to India led to Mr. Simeon's consideration of the subject upon a still more extensive scale; and, as will presently appear, gave rise to those important discussions on 'the education of missionaries,' and on 'the propriety and mode of attempting a mission to the heathen from the Established Church,' which issued in the formation of the Church Missionary Society *.

The zeal and devotion, which he displayed on behalf of the spiritual destitution of the heathen, was equally ready to be exerted for the relief of temporal distress at home. About the close of the year 1788, during the great scarcity of bread, a subscription was raised in the University, and by the inhabitants of the town, to which Mr. Simeon very largely contributed, to enable the poor in Cambridge to obtain bread at half-price. It occurred to Mr. S., who was well acquainted with the state of the villages in the neighbourhood, that they must be equally distressed with the town: "What is to become of *them?*" he asked. "That is more than we can undertake to answer for," was the reply. "Then," said Mr. Simeon, "that shall be *my* business." Accordingly, he set on foot a plan, by which they too might be included in the benefit; and taking himself a large share of the expense and most of the trouble, he set about it with all his wonted energy—inspired others with the same desire to extend more widely the circle of relief—and every Monday rode himself to the villages within his reach, to see that the bakers performed their duty in selling to the poor at half-price. The

* See the Appendix to an admirable Sermon of the Rev. H. Venn, Honorary Secretary of the Church Missionary Society, on the death of the Rev. Josiah Pratt.

letter which he sent round to the principal persons in each of the twenty-four villages near Cambridge, with the schedule of queries prepared for their answers, is very characteristic of his precision and habits of business.

"King's College, Cambridge, Jan. 7, 1789.

"Sirs,

"It is the wish of many to assist the poor of the adjacent villages; but it cannot be done to any good effect without the aid of some gentleman in each village, who will take upon himself to direct and superintend the distribution of the sums that may be given for that purpose. May I be permitted therefore to request this favour of you, that you will procure, and send me on Saturday, a list of those in your parish that require assistance most—Submit that list to the minister on Sunday for his approbation—Distribute what shall be given, according to that list—Exert yourself to raise contributions in your own parish—And take care that the relief so given shall not diminish the rates—by so doing you will oblige, Gentlemen,

Your most obedient humble servant,

C. Simeon."

Then follow the names and addresses of the gentlemen in the twenty-four villages *.

"This benevolent and self-denying conduct," observes Mrs. Elliott, "and the personal labour and

* The schedule for their answers and signatures is drawn up in columns headed—"How many families?—What do they want?—What can you collect?—Will you do it?—Will you distribute?—Will you endeavour to prevent this from affecting the rates?"

expense he incurred, made a great impression on the University, and was one of the first things to open their eyes to the real character of the man, who had been so much ridiculed and opposed. They could not but acknowledge, in spite of his eccentricities, that some great and noble principle must be at work within him to occasion such conduct. 'He means well at least,' they said;—'this is not like madness.'"

During the year 1788 he entered for the first time upon a college office, being elected Junior Dean of Arts; and the following year he was appointed to the important office of Dean of Divinity. He was now in a position to exercise great moral influence in his college, especially over its junior members; and, as may be supposed, he was not slow to avail himself of this opportunity for doing good, and reforming evils. This we learn from the following letter from his friend Mr. T. Lloyd:

"Dec. 12, 1789.

"I congratulate you on your appointment to your present office—on your obtaining leave to have the testimonial altered after your own mind—and on the very good disposition of the Provost towards you. Be not sorry that you have consented to sign testimonials, (though I shall not join you according to your former expectations), for it will afford you a fresh plea for looking well to the morals of the young men. Besides, your refusal was invidious; and one who attempts reformation should endeavour to render himself as little obnoxious as possible. You have already, my dear friend, gone through much evil report; the scene now changes;

and your good report is commencing. This you are to consider as a new talent, of no small importance, put into your hands: O! use it faithfully; and remember you are as much accountable for the improvement of it, as for the discharge of your parochial duty. Lay yourself out for usefulness no less in the University than in the town. The Lord indeed seems to be calling you to it; for the fresh sphere you expected in Trinity Church seems to be shut up, at least for the present; and your influence in your own college is evidently increasing; nay further, the Provost is inclined to co-operate with you in reforming the college. Try then how far he will proceed with you; yet try *judiciously*. Give the present state of our college and of the University at large its proper proportion of your attention and your prayers. You have zeal; use it then in the way which God by his providence points out to you; and not in that way only to which your inclination may lead. It will be your wisdom to exercise your zeal most, where you are most backward to do it; for there will be less danger of nature mixing with it. These hints are offered in love, just as they occur to me."

His attention to this judicious counsel, and consequent efforts for the welfare of his College and the University, were no hinderance to the faithful prosecution of his parochial duties; nor do they appear to have impaired his spirituality of mind, or diminished his zeal in the discharge of the more direct work of the ministry. The effect indeed of his example and preaching began particularly now to manifest itself in the improved tone of his congregation.

Rev. H. Venn to Mr. Elliott.

"Jan. 8, 1790.

"On Monday my affectionate friend Simeon walked over and slept here. Oh! how refreshing were his prayers! how profitable his conversation! We were all revived; he left a blessing behind him. How shameful is our depravity and how exceeding great, when we can be content to live without doing good to the souls of men!—call ourselves Christians, and constantly be in the house of our God, and not desire to instruct, to edify, to animate those with whom we converse! They are the truly excellent of the earth—its salt, who, wherever they go, reach the heart and conscience, and excite the devout wish, 'Oh, that I may follow Christ, like these true-hearted disciples!' He preaches twice a week in a large room. My new daughter attended there when I preached; and his people are indeed of an excellent spirit—merciful, loving, and righteous."

CHAPTER V.

THE EVENING LECTURE ESTABLISHED—SIR W. SCOTT'S OPINION—TUMULTS IN THE TOWN—THE LECTURES SUSPENDED—DISTURBANCES DURING DIVINE SERVICE—ADMONITION OF THE OFFENDERS—A PUBLIC APOLOGY IN THE CHURCH—PREFATORY ADDRESS—HAPPY CHANGE IN TWO STUDENTS—SUBSEQUENT DISTURBANCES—ELECTED VICE-PROVOST—CASE OF COLLEGE DISCIPLINE—LETTER TO THE PROVOST AND HIS REPLY—ACQUAINTANCE WITH MR. THOMASON—LABOURS AMONGST THE GOWNSMEN—AND PARISHIONERS—VISIT TO MR. FLETCHER—PATRIOTIC FEELINGS—JOY IN THE LORD—DEEP HUMILIATION—TO MR. STILLINGFLEET ON INTERCESSION—AND SELF-KNOWLEDGE—ON PREACHING FOR MR. J. VENN—PROPOSED MISSIONS TO THE HEATHEN—MEETINGS AT RAUCEBY—DISCUSSION OF THE SUBJECT—MEETING OF THE ECLECTIC SOCIETY.

1790—1796.

MEMOIR CONTINUED.

"After some years I prevailed, and established an evening lecture, with the consent of the churchwardens (July 18, 1790). I had long before consulted Sir W. Scott, about the right of the churchwardens to shut the church, and of the parishioners to lock up the pews; and his opinion was, that the right of prohibiting me from using the church in canonical hours was vested in the bishop alone; and that none but faculty pews could legally be shut up in the manner that mine were. I did not however choose to exercise my right in reference to either the one or the other; but desired rather to wait till God himself should accomplish my wishes in his own time and way. To this I was led by

various considerations. My own natural disposition would have instigated me to maintain my rights by force; and I knew I could never do wrong in resisting my corrupt nature. Like a bowl with a strong bias, I could not go far out of the way on the side opposite to that bias; or if I did, I should have always something to bring me back; but if I leaned to the side where that force was in operation, I might be precipitated I knew not whither; and should have nothing to counteract the impulse, or to bring me back. There was no doubt therefore in my mind, which was the safer and better path for me to pursue.

"I did indeed on a late occasion, after twenty years, when, as will be seen in the sequel, my enemies in the parish threatened to renew the former scenes, call on several of them, to tell them what Sir W. Scott's opinion upon the disputed subjects had been, and to say that if they chose to try the matter in an amicable suit at law, I was willing to try it against the whole parish. This I did, not to remedy, but to prevent an evil; as Paul did when he asked his persecutors, whether they would venture to punish him who was a Roman, uncondemned and unheard? In this I felt that I was doing right, because I strove to avoid all occasion for litigation, and to conduct matters in an amicable way: but on all other occasions, I have wished rather to suffer than to act; because in suffering, I could not fail to be right; but in acting, I might easily do amiss. Besides, if I suffered with a becoming spirit, my enemies, though unwittingly, must of necessity do me good; whereas if in acting I should have my own spirit unduly exercised, I must of

necessity be injured in my own soul, however righteous my cause might be."

[In consequence of some tumultuous proceedings in the town, of a political character, towards the close of 1792, Mr. Simeon felt it his duty to suspend, for a short time, his evening lectures: and, with his usual care to prevent any misunderstanding of his conduct, he read out the following notice to the congregation:—"On my return to Cambridge yesterday, I was much concerned to hear that there had been disturbances in the town; for, much as I wish all men to feel an attachment to the King and Constitution, I think every sober-minded person must join with me in disapproving such a method of shewing it. As for our evening lecture, which has been instituted for the purpose of instructing the poor, who could not easily attend divine service in the earlier parts of the day, I should not think the trifling circumstances, which have happened here of late, any reason for putting it aside; nor, I trust, will any personal considerations ever make me decline what I esteem the path of duty; but in the present state of people's minds, I think it will be prudent not to afford them an opportunity of assembling together; lest evil-minded men, who wish to excite a tumult, should make that, which is intended only for the worship of God, an occasion of committing outrages in the town. In order therefore that we may not in the remotest degree be accessory to any tumultuous proceeding, I shall omit the evening service till further notice. I have judged it proper to write down what I intended to say on this occasion, in order that if any one misunderstand my meaning, he may apply to me for a perusal of the

paper, or an explanation of its contents."—Dec. 16, 1792.]

"At first, and indeed for several years, the keeping of order in my church was attended with considerable difficulty. The novelty of an evening service, in a parish church in Cambridge, attracted some attention. In the college chapels it was no novelty; but in a parish church it conveyed at once the impression, that it must be established for the advancement of true religion, or what the world would call, Methodism. Hence it is not to be wondered at, that it should be regarded with jealousy by some, and with contempt by others: or that young gownsmen, who even in their own chapels shew little more reverence for God than they would in a playhouse, should often enter in to disturb our worship. This for some years was done frequently; and as, on some complaints being made to the tutors of one or two colleges, I found that I had nothing to hope for from the University, I was forced to take the matter into my own hands, and maintain by my own energy, what I could not expect to be supported in by the proper authorities. Accordingly I appointed persons to stand with wands in all the aisles; and as the chief disturbance was generally made when the congregation was leaving the church, I always went down from my pulpit the moment the service was finished, and stood at the great north door, ready to apprehend any gownsman who should insult those who had been at church. I endeavoured always to act with mildness, but yet with firmness; and, through the goodness of God, was enabled to keep in awe every opposer. I requested those who withstood my authority not to compel me to demand their

names, because, if once constrained to do that, I must proceed to further measures. This kindness usually prevailed. Where it did not, I required the person to call upon me the next morning: nor did ever one single instance occur of a person daring to refuse my mandate. On several occasions stones were thrown in at the windows, and the offenders escaped; but on one instance a young man, the very minute after he had broken a window, came in. I took immediate measures to secure him, and charged the act upon him; upon which, conceiving himself detected, he acknowledged the truth of the allegation. About this time the disturbances had risen to such an height, that it was necessary I should make an example. I therefore laid the matter before the Vice-Chancellor; who, far beyond my most sanguine expectations, acknowledged the enormity of the offence, and offered to proceed with the culprit in any way I should require. I did not wish to hurt the young man; but it was indispensably necessary that I should act in a way, that should intimidate all the young men in the University. Unless they should be reduced to order, I must entirely lay aside my lectures, both on the Sunday and Thursday evenings; but as such a sacrifice would be most injurious to the cause of God in the whole town, I determined either, as we say, to kill or cure. I required that the offender should read, in the midst of the congregation, a public acknowledgement written by myself: and this the young man did on the following Sunday evening, begging pardon of the congregation for having disturbed them; and thanking me for my lenity, in not having proceeded against him with the rigour which his offence deserved. The

church was very full of gownsmen; and the young man, in the most conspicuous place in the church, read the acknowledgement immediately after the prayers; and because he, as might have been expected, did not read it so that all the congregation might distinctly hear it, I ordered him to deliver me the paper, and then myself read it in the most audible manner before them all."

[Before the apology was read by the young man, Mr. Simeon made this 'prefatory address' to the congregation:

"It is with extreme concern that I now call your attention to a circumstance of a very distressing nature. The greater part of you who are here present have been frequent witnesses of the interruptions, which we have experienced in public worship. We have long borne with the most indecent conduct from those, whose situation in life should have made them sensible of the heinousness of such offences. We have seen persons coming into this place in a state of intoxication; we have seen them walking about the aisles, notwithstanding there are persons appointed to shew them seats; we have seen them coming in and going out, without the smallest reverence or decorum; we have seen them insulting modest persons, both in and after divine service; in short, the devotions of the congregation have been disturbed by almost every species of ill-conduct: yet, I have exercised forbearance; till those of the highest respectability in the University have justly blamed me for it. But I have been averse to make an example; nor is it without the greatest reluctance, that I now call forth a young man of liberal education to make a public acknowledgement. But the

necessity of the case requires it. my duty to God, my regard for the welfare of immortal souls, yea, my concern for the honour of the University, compel me to exert myself, and to call in the aid of the higher powers. Nothing, I can truly say, could be more painful to me; but I hope and trust that this one example will prevent the necessity of any other in future."

The offender then read the following apology:

"I ——, of —— College in this University, sensible of the great offence I have committed in disturbing this congregation on Thursday last, do, by the express order of the Vice-Chancellor, thus publicly beg pardon of the minister and congregation; and I owe it only to the lenity of Mr. Simeon, that the Vice-Chancellor has not proceeded against me in a very different manner; for which lenity I am also ordered by the Vice-Chancellor thus publicly to acknowledge my obligation to Mr. Simeon: and I do now promise never to offend in like manner again."]

"During this time the utmost curiosity prevailed; all standing up upon the forms and seats; but there was at the same time an awe upon all: and I then went up into the pulpit, and preached from those words, Gal. vi. 7, 8, 'Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap,' &c. My sermon was heard with the deepest attention; and for a long time my enemies were all subdued before me. I have sometimes doubted whether I was not guilty of undue severity in reading the paper a second time myself; but when I consider the extremity to which I was reduced, and the dreadful alternative to which I must resort, in case the misconduct of the young men was not effectually checked,

I am disposed to think that I did right. It was God's cause alone that I vindicated, and for him alone I acted: and when I reflect that the interests of immortal souls, during the whole remainder of my life, were at stake, I think the importance of the object to be attained justified the measure to which I resorted for the attainment of it. And I feel persuaded that, if a dissenting place of worship were disturbed Sabbath after Sabbath as my church was, the whole nation would acknowledge, not the justice only, but the lenity also of the punishment that was inflicted.

"There was one particular instance, in which a degree of severity on my part was attended with the happiest effects. Two young men, now blessed servants of the Most High God, came into my church in a most disorderly way: and, as usual, I fixed my eyes upon them with sternness, indicative of my displeasure. One of them was abashed; but the other, the only one that ever was daring enough to withstand my eye, looked at me again with undaunted, not to say with impious confidence, refusing to be ashamed. I sent for him the next morning, and represented to him the extreme impiety of his conduct, contrasting it with that of those who were less hardened; and warning him *Whom* it was that he thus daringly defied; ('He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me'): and I enjoined him never to come into that church again, unless he came in a very different spirit. To my surprise, I saw him there again the following Sunday; but with a more modest countenance: and from that time he continued to come, till it pleased God to open his eyes and to lead

him into the full knowledge of the Gospel of Christ; and in a year or two afterwards he became a preacher of that faith which he once had despised*.

"Besides these difficulties from the University, I have at times found interruptions from the town also; who, seeing the conduct of the gownsmen, have been but too ready to follow their example. But with these it was easy enough to cope. The laws of the land upheld me in reference to them, (the University-men were amenable only to their own statutes, and punishable only in their own court), and those I put in force on several occasions, at least so far as to make the offenders beg pardon in the public papers, and give a sum of money to be distributed to the poor of my parish in bread. On one occasion (Nov. 1810) when a captain in a volunteer corps and a banker of —— had disturbed the congregation, and refused to humble himself for his offence, I committed him to the public jail, and confined him there two days and nights; and would have proceeded to the full extent of the law if he had not at last relented and begged pardon for his fault. In matters of a personal nature, I thank God, I am not conscious of having in any instance been vindictive; but in the cause of God I have ever felt, and do still feel it my indispensable duty to be firm."

---

* As this narrative agrees precisely with the account Mr. Simeon would often give of the remarkable change, effected under similar circumstances, in two members of his own College; there can be no doubt that the persons here referred to were those two eminently devout men and his attached friends,—Richard Godley, and the honoured biographer of Henry Martyn—John Sargent.

The firmness which Mr. Simeon had displayed in repressing these outrages in his church, was not found deficient when needed against offenders in his college. His year of service as Dean of Arts being expired, he was elected (Nov. 1790) to the highest office which he could hold as a Fellow, that of Vice-Provost. During the next long vacation, in the absence of the Provost, he had occasion to exert his authority in a painful and delicate case of college-discipline. The offender was a Fellow of the college, and his senior in standing: he had already been sent away for misconduct, and having returned without the requisite permission, was reported as conducting himself in the town in the most violent and disgraceful manner. Mr. Simeon immediately entered upon the business with his usual vigour and prudence; and having succeeded in repressing the offender, and gaining "the hearty approbation" of the college, he had the pleasure of communicating the satisfactory result to the Provost.—"Knowing the concern which you at all times feel for the welfare of the college, I think it incumbent on me to transmit to you an account of whatever may appear to deserve your notice. Without any further apology therefore, I embrace the earliest opportunity of laying before you what has lately been done with respect to an unhappy member of our Society, Mr. —— on Saturday last came to Cambridge, and as he endeavoured to procure rooms in college, he intended, I suppose, to make some stay here. As soon as I knew of it, I consulted with Dr. Glynn on the steps proper to be taken, in order to prevent his continuance amongst us. The other officers who are resident highly disapproved his coming hither, under the present circumstances of disgrace;

but did not wish to take any part in his removal. Having however their hearty approbation, though not, as might have been wished, their active concurrence, Dr. G. and myself waited upon Mr. —— at the Bull Inn, and asked him whether he had the Provost's permission to return: being answered in the negative, we pressed upon him the necessary inference, viz. that he was come hither in direct opposition to your order; we informed him that the college were utterly averse to such a measure, and expected that he should not attempt to frustrate your just and lenient sentence; more especially, as there was no prospect of his amendment. Without gainsaying, he promised not to come into college, or to remain in the University above two or three days, in which time he should have finished some business which he was come to settle. Instead however of departing according to his promise, he was in a state of intoxication on Wednesday last, and went about like a maniac to different shops, behaving in a very improper manner, and frightening many persons, both men and women, with a pistol. By these means a number of people were collected, and made spectators both of his and our disgrace. Yesterday, as soon as it came to my ears, Dr. G. and myself called upon him, and after expostulating with him a little on his conduct, told him that he must remove from college before twelve o'clock this day, or we should be under the disagreeable necessity of proceeding against him according to statute. In consequence of this he returned to London this morning; and I have the satisfaction of finding that my fellow-officers and Dr. Stevenson are much pleased both with the effect which has been produced, and the means which have been used to accomplish it. If what has been done meets with

your approbation also, it will be an additional happiness to Honoured Sir,

Your most obliged and obedient servant,

August 5, 1791. C. SIMEON."

The Provost replies:

"My dear V. P.

. . . . "Nothing could be more proper than your immediate interposition, and inquiry whether his return was by permission or not, and in consequence your firm refusal of admitting him; and yourself and Dr. Glynn will ever have my hearty thanks for your prudent and spirited conduct. . . . . I cannot doubt of your care in this and every other respect; and it is a high satisfaction to me, under my absence, that I have so faithful a representative. Pray never use any apology in writing to me either on the public account, or your own, if you should have any occasion. . . . . I am, dear Sir

Your very faithful and affectionate servant,

WM. COOKE."

Mr. Simeon was re-elected in November Vice-Provost for the following year.

Among the students who came up to the University in the month of October, 1792, was a young man of Magdalene College, with whom Mr. Simeon was soon after connected in bonds of the most affectionate and hallowed friendship. Thomas Thomason, at that early period of his life, was eminent as much for piety as mental attainments, and happily found in the tutors of his college—the Rev. William Farish and the Rev. Henry Jowett—everything that a pupil could desire for his intellectual and spiritual improvement. But

highly as he appreciated these advantages within the precincts of his college, there were others of a peculiar nature, of which he was but too happy to avail himself, in the public ministry and private superintendence of Mr. Simeon. In a letter to Mrs. Thornton he writes:—"Mr. Simeon watches over us as a shepherd over his sheep. He takes delight in instructing us, and has us continually at his rooms. He has nothing to do with us as it respects our situation at college. His Christian love and zeal prompt him to notice us." And writing to his mother, he says:—"God has heaped upon me more favours than ever. Mr. Simeon has invited me to his Sunday evening lectures. This I consider one of the greatest advantages I ever received. The subject of his lectures is natural and revealed religion. These he studies and puts together with much pains and attention. He reads the fruit of his labours to us, and explains it. We write after him. He then dismisses us with prayer." A few extracts from Mr. Thomason's letters to his mother about this period will illustrate the effect of Mr. Simeon's ministry and example upon the young men who were now gathering round him.

Jan. 20, 1794. "I shall send to town next Friday my little book of extracts from Mr. Simeon's sermons. I had two reasons for sending it; the first, because I knew your tenderness, and that anything coming from your son would be acceptable; the second, in order to give you some idea of the spiritual and profitable tendency of dear Mr. Simeon's sermons, whose kindness to us exceeds all bounds, and whose example is such as we shall do well to imitate, when God in his providence shall place us in the Church. It may give you, I say, *some* idea; but a very faint

one; for they are loose observations written down as I recollected them, on my return from church. His sermons are very useful and bold. It is astonishing how free he is from all fear of man. In this respect his character is shining. Although his congregation of a Sunday evening is composed partly of persons who come to scoff, yet he never spares them, but declares faithfully the whole counsel of God. What evidences his zeal in the cause of God more perhaps than anything else, is, that after labouring and labouring for his young men, that his lectures may be as profitable as possible, he then kneels down and thanks God, that he makes him in any degree useful to his 'dear—dear young servants.' This should be a great spur to us, that we may co-operate as it were with him, and live in continual dependence upon, and communion with God; that thus, by every effort in our power, aided by the grace and assistance of God, we may at length realize his wishes concerning us."

Feb. 1794. "There are many Christians in this town in Mr. Simeon's loving society, whose faith is lively, and whose experience is as deep in divine things, as any perhaps you ever met with. He has above one hundred whom he considers as his flock, whom he has reason to believe the Lord hath called and blessed: these he pays every attention to; not to mention that he is continually visiting them, he meets them every week by themselves in a room in the town, which he has hired for the purpose. On these occasions he exhorts them in a close and heart-searching manner, and enters into the more deep and spiritual parts of religion. I have lately become acquainted with some of his hearers, with

whom I spend now and then some very agreeable hours. . . . . Mr. Simeon once visited Mr. Fletcher, at Madeley, and the account he gives of his visit is truly delightful. As soon as he entered his house, and told him that he was come to see him, as his journey lay that way, Mr. Fletcher took him by the hand, and brought him into the parlour, where they spent a few minutes in prayer, that a blessing might rest upon his visit. As soon as they had done prayer, Mr. Fletcher asked him if he would preach for him. After some hesitation Mr. Simeon complied; and away they went to church. Here Mr. Fletcher took up a bell, and went through the whole village ringing it, and telling every person he met, that they must come to church, for there was a clergyman from Cambridge come to preach to them. The account which Mr. Simeon gives of his behaviour, during the whole of his visit, gives one an equal idea of his goodness and zeal for the cause of God. He came to a smith's shop, in the course of one of their walks together during the period, and could not forbear entering it. And here it is astonishing how he spoke to the several persons who were labouring in it. To one of them, who was hammering upon the anvil, 'Oh,' says he, 'pray to God that he may hammer that hard heart of yours.' To another, that was heating the iron, 'Ah, thus it is that God tries his people in the furnace of affliction.' And so he went round, giving to every one a portion suitable to the business in which he was engaged. To another, when a furnace was drawing, 'See, Thomas, if *you* can make such a furnace as that, think what a furnace God can make for ungodly souls.' "

March 17, 1794. "Mr. Simeon has given another instance of his generosity and patriotism. A sub-

scription has been and is now on foot, for raising a volunteer militia company, to be stationed in this place. Mr. Simeon, as soon as he heard of it, laid down twenty guineas. His church brings him in, in all, not forty pounds a year; and 'if they would not let me preach, I would *give them* forty pounds to make them do it,' says he. He is a man of wonderful zeal and generosity, and in every respect an ornament to his profession. The more we see of him, the more are we filled with admiration of his many Christian graces."

Aug. 9, 1794. "I recollect once Marsden's telling me of a remarkable instance in that dear man of God, Mr. Simeon. Mr. Marsden, you know, was his intimate friend, and had access to him even in his most retired moments. He told me that he called once upon him, and found him so absorbed in the contemplation of the Son of God, and so overpowered with a display of his mercy to his soul, that, full of the animating theme, he was incapable of pronouncing a single word: at length, after an interval, with accents big he exclaimed, 'Glory! glory! glory!' The relation of this affected me much, I remember; and I asked myself, 'Why I was so much a stranger to it? Why such coldness in *my* soul? If I love, why am I thus? You see a pattern of Christian zeal and fervency in that man of God, but what do you pretend to?—You have neither part or lot in the matter.' Such were my reasonings; these led soon to discouragement, and the enemy suggested, 'You are yet in the gall of bitterness, and bond of iniquity;' for certainly I thought that profession of religion is vain, which is not built on the present possession of its joys. Sunday evening

came, when we were to attend his lecture; I went with a heavy heart. 'If Mr. Simeon,' I said to myself, 'who is so full of religious joy, and so flourishing in his soul, knew me and my barrenness, he would not suffer me to enter into his presence.' Such was my feeling, when on coming to him I found this child of God in tenfold more misery than myself; he could scarcely discourse now from a deep humiliation and contrition; humbled before God, he could only cry out, 'My leanness—my leanness!' and, striking on his breast, uttered the publican's prayer. This was the reverse of the scene; I now perceived that God dispenses his favours when and how he pleases; that he suits his dispensations to our several states and wants, and that the safest method we can take is to be 'sober and vigilant,'—'to watch unto prayer:' that discouragements should not arise from occasional difficulties; but that we should consider the religious life subject to those vicissitudes which we observe in the natural. As in the one, summer and winter alternately refresh and destroy, yet are both equally necessary; so in the other, joys and sorrows are equally the portion of the good, but they are very necessary; and, after all, the word of God declares, 'The righteous hath hope in his death.'"

The observations of this young student are confirmed and illustrated by the following letter of Mr. Simeon to the Rev. Mr. Stillingfleet of Hotham, (1795.)

"My very dear Friend and Brother,

"I purposed to answer your kind letter, when I could beg your acceptance of your Communion Hymn in print: it is just come out, and I

have a whole packet now before me to send off to different friends. I feel myself extremely indebted to you for your love; and hope my gratitude may discover itself in the best manner; not in words, but in remembrances of you, when sitting down at the table of our Lord. If your hymn conduce (as I trust it will) to elevate my soul towards heaven, it cannot well fail to remind me of the obligations I owe to you, and to God for you. But I find that an exceedingly close walk with God is necessary for the maintaining of fervour in intercession: sometimes an extraordinary sense of want may beget fervour in our petitions, or a peculiar mercy enliven our grateful acknowledgements; but it is scarcely ever that we can intercede with fervour, unless we enjoy an habitual nearness to God. There have been seasons when the Lord has a little enlarged my heart in this particular; but they have been rare; and I have found so little of it for these two or three years past, that I am quite ashamed of myself, and afraid to say, I will pray for any one. Indeed, from a consciousness of my weakness in this respect, I never go further than to say to those who desire a remembrance in my prayers, 'I hope I shall be enabled to do so.' This I can freely confess to you, because God has endued you with a sympathizing spirit; and I am the rather led to do it, because it is but too plain that you think of me far above what I really am. Indeed, so far forth as a dissatisfaction on account of this is a mark of grace, I hope I may without presumption say, that I am under a gracious influence; but there is nothing which I more condemn in others, or feel more strongly in myself, than a proneness to rest in the mere act of complaining, without getting my complaints re-

moved. It is well that our fellow-creatures do not know us as God knows us, or even as we know ourselves; for they could not possibly bear with us: but the patience of God is infinite; and therefore, vile beyond all expression as I feel myself to be, I find a kind of complacency in saying, 'Let me fall into the hands of God, for his mercies are great.' Nevertheless, if I thought that I should always continue what I know myself to be at present, I should dread to have my existence protracted any longer. But I live in hope: I know that He who quickened the dead can heal the diseased. I trust he has done something towards healing me already in many respects: on a retrospect, I hope I can find that in the space of several years I have gained a little (though but a little) ground. I think that I know more of myself than I once did; and that on the whole I desire, more than ever, to spend and be spent for the Lord. But oh! what a blank! or, I should rather say, what a blot is my whole life! God knoweth that I loathe myself, and *that* because I cannot loathe myself more. The Lord send us better days! What joy it would afford me, my dear brother, to see your face again, and to hold sweet fellowship with you! Could I accomplish it consistently with my duty, I am persuaded I could not force my hand to write 'No.' But I have three sermons on the Sabbath; and shall, in a week or two, have one on a week-day also, besides my private lecture, &c. &c. I must therefore lay aside all thoughts of being absent again on a Sunday, unless some friend, that is both able and willing, shall stand in my place. The Lord mercifully endues me with an ability to endure labour; my bow, through his goodness, hitherto abides in strength; and I am,

upon principle, paying all the attention to my health that I possibly can. I have a great work before me, and much encouragement. Multitudes of gownsmen attend—prejudices wear away—the godly go on well. What can I wish for more to stimulate me? O that I had a mind to the work! such, I mean, as I ought to have! then we might hope that the building would be carried up quicker. However (thanks be to God!) though 'we are faint, we are yet pursuing.' I have had two young Scotch ministers to dine with me to-day. They brought a letter to me from Edinburgh; and I have unspeakable cause for thankfulness that they did: God has been with us in a more especial manner. Surely some have unawares entertained angels! Dear Mr. Venn is much as usual: if his eye waxes dim, his heart does not wax cold. God is very abundantly gracious unto him. Grace and peace be multiplied to you, my much-honoured, and most-beloved brother, and with all my dear brethren in your parts. Yours, &c.

C. Simeon."

On a blank leaf of his small pocket-book for this year, Mr. Simeon has written the following passages of Scripture for his private meditations:

"The sorrows of my heart are enlarged: O! bring, &c.—Why art thou cast down—When my heart is overwhelmed, &c. lead me to the Rock, &c.—Rebuke me not in thine—Attend to my cry, for I am brought very low; hear me speedily, for my spirit fails—The waters come in unto my soul: I sink in the deep mire, where is no standing—Bring my soul out of prison, that I may praise thy name—Make me to know the things that are freely given to me of

God—Not stagger through unbelief; but hold fast the beginning of my confidence firm—Be surety for thy servant, &c.—I am oppressed, undertake for me."

To the Rev. J. VENN.

"Jan. 8, 1795.

"I promise myself much pleasure in seeing you soon, and trust that our God will be with us, and make our hearts to burn within us. But with respect to preaching for you, I am distracted between love and fear: my love prompts me to come and say, 'Let me strengthen your hands, if possible, by bearing my testimony to the truths you deliver.' My fear makes me draw back, lest any expression or gesture of mine should give offence, and I should grieve one, whom my soul most ardently desires to please. I therefore on the whole feel inclined to excuse myself; though of this I am determined, that (God enabling me) I will, if I ever should preach for you again, cut off all possible occasion of offence, both in word and action; for I am utterly purposed that my mouth shall not offend.

"I wish to consult you about Jenks's volume of Prayers: you are no stranger to them: you know how much they need alteration, and how invaluable they would be if well altered. I have taken a good deal of pains to improve them: but I cannot judge what opinion another would form of the alterations. Some perhaps would think I had injured instead of improving them. If you will compare a few of them I will bring my copy with me to town, and implicitly rely (as I know I may well do) on your judgment: if you say, 'Go on,' I will (D.V.) finish them. If you will tell me any one that will undertake the task, I

will relinquish it. If what I have done do not meet your approbation, I shall be satisfied with having made an attempt, however unsuccessful."

[Several editions have been published of this Collection of Prayers, with Mr. Simeon's alterations.]

To the SAME. "Feb. 7, 1795.

"Many things have concurred to prevent my intended visit to the metropolis for the present and the plan which I laid for the supply of my church has not answered according to my wishes. I wished to act with all imaginable delicacy to Mr. ——. I have indeed, for the first time these many years, taken a sermon of another, and preached it in my own church in the afternoon; and as I was walking with him afterwards I told him it was *yours:* he did not however take the hint; of course therefore my plan is at an end. You have been expected at Yelling, or are expected this month. It has occurred to me that you may find the same difficulty as myself with respect to a supply for one Sunday; and that an exchange might be a mutual accommodation. But if you cannot fully rely on me for supplying your place agreeably to your own wishes, I would on no account whatever make the exchange. But I should suppose that my last letter to you on this subject has superseded the necessity of exchanging one word more upon it. I know your wishes, and you know my mind. I am not at all solicitous about coming to town; and therefore wish you to consider this proposal solely as a plan for mutual accommodation; and not as a plan which I wish to be adopted merely on my own account.

"P.S. I received a letter from Mr. Miles Atkinson last week, wherein he proposes that Friday evenings,

about nine o'clock, should be appropriated to the work of intercession on behalf of the nation, under its present difficulties and dangers; and I was desired by him to inform my friends, that this time was agreed upon by many religious people; and to promote, as far as possible, a correspondent plan among my friends. O that God would stir up all our hearts to prayer! It would be a more favourable omen for us than anything in the world."

During the Spring of 1795 the attention of Mr. Simeon appears to have been drawn once more to the great subject of Missions to the Heathen. He had been present at a Clerical Meeting on the 6th and 7th of May, held at Rev. Mr. Pugh's, the incumbent of Rauceby in Lincolnshire, where he met the Rev. T. Robinson of Leicester, and the Rev. S. Knight of Halifax. "At this meeting Mr. Pugh stated that the sum of £4000 had been left by the Rev. Mr. Jane (an intimate friend of the late Mr. Adams of Wintringham,) to be laid out by Mr. Pugh to the best advantage to the interests of true religion; and the opinion of the meeting was asked, whether the money might be most advantageously given to any scheme already in progress, or to any new object at home or abroad? If to the last, 'the thing desirable seems to be to send out missionaries.' It was determined that the propriety and practicability of this suggestion should be discussed at the next meeting *." On the 30th of September and the following day the adjourned meeting was held at Rauceby as before; at which fourteen clergymen were present, the Rev. S. Knight acting as chairman. The discussion was begun upon

* See the Appendix to Mr. Venn's Sermon before referred to.

this question: "Is it practicable to send out a missionary?—and when?—and how can it be done to the greatest advantage?" The question was at length proposed in the following terms: "Is it practicable and expedient to form an Institution for educating young men professedly with a view to their becoming missionaries under the sanction of the Established Church?" Mr. Simeon's notes on the subject are still preserved, drawn up with his usual precision and clearness, in two parallel columns, headed,—"For,"—"Against," and arranged in the following order:—

"For.

1. There is no good to be done without difficulties, and this is worth the trial.
2. Far greater difficulties have been surmounted by other societies—*e. g.* Moravians.
3. We are to be contented to do what can be done in existing circumstances.
4. Good may be done thus, which would otherwise be left undone.
5. There is reason to hope that Government would be friendly.
6. We might hope for the assistance of the Bartlett's Buildings Society.
7. The letter of (Dr. Porteus) the Bishop of London (who must ordain them) to Mr. Knight, has declared his willingness to patronize, and send out a young man from the Elland Society as a missionary to the West India Islands.
8. We should roll away the reproach of loving ease from the Evangelical Clergy of the Establishment.
9. Persons educated expressly with a view to the work of missionaries might be hoped to be better qualified.

10. Some would answer the professed end, and the others might be profitably employed at home.
11. Many missionaries have been sought for to go out in the Establishment, and none have been found willing to leave their situations. This was urged *against.*
12. It might facilitate the admission of missionaries into places where they could not otherwise come, or not with such advantage. Query—Is this true?
13. Is there not something of this kind established with a view to the Highlands of Scotland, and does it not succeed?
14. We have at least as much reason to expect the Divine blessing in answer to prayers when means are used, as when no means are used."

"Against.

1. Finding young men of sufficient zeal would be difficult; and there would be danger of their not continuing in the same mind.
2. Confining our views to the Church of England seems too narrow, if we have in view the good of souls in foreign parts.
3. Greater good could be done with the same money.
4. Some institution for the instruction of people at home might be more practicable and more profitable.
5. It cannot be expected that temporal governments should further our plan to the extent we wish.
6. The first preachers of the Gospel succeeded without the protection of Civil Powers.

7. It is inexpedient to consume three or four years in qualifying men for missionaries, when they do not need those qualifications, and when others without them have done good. Query—need they so long a time? Or need they be taught Latin and Greek?
8. Scholastic preparation might destroy the simplicity required in a missionary, with respect to address, conduct, &c.
9. The first propagators of the Gospel were not so educated.
10. The grand requisites for a missionary are not to be conferred by education; and if possessed, supersede the necessity of education.
11. A missionary should be an established minister or Christian, and not a novice.
12. It would be inexpedient, unless they were taught the language of the place whither they were to be sent. Query—do the Moravians, or any other do this?
13. We may expect the blessing of God as much on means already instituted, as on any new institutions."

At the end of these notes Mr. Simeon has written:—"The further consideration of this adjourned to our next meeting; when the practicability of sending out missionaries, with the place where, and manner how, is to be discussed."

Agreed:—"That we solicit the Societies at Elland, Hotham, and London, to deliberate upon this subject; and to communicate to us the result of their deliberations previous to our next meeting."

"On the 8th of Feb. 1796, the subject was again brought under the consideration of the Eclectic Society in London; the question being proposed by Mr. Simeon in these terms:—'With what propriety, and in what mode, can a mission be attempted to the heathen from the Established Church?' Mr. Simeon stated the circumstances connected with the legacy of £4000, and the discussion at Rauceby. There were seventeen members present, and ten took part in the discussion. The majority were not prepared to recommend any immediate measures beyond the education of young men for this special purpose, either by the Elland or some other society. The difficulty of procuring proper men—the uncertainty of obtaining the sanction of the heads of the Church—the fear of interfering with the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel—the need of zealous ministers at home—were severally insisted upon. By some it was proposed that a memorial on the subject should be presented to the bishops, and to the Society for Promoting Christian Knowledge. Not more than two or three of those present on this occasion seem to have thought that something more might be attempted; and that the sending of missionaries abroad, instead of lessening the work at home, would (as the Rev. T. Scott expressed himself) 'sets things stirring—set up a spirit of prayer.' In the manuscript notes of the Rev. Basil Woodd, one of the members present, a remark has been added, in his own handwriting, but of a later date than the rest—

'This conversation proved the foundation of the Church Missionary Society.'"

CHAPTER VI.

INTRODUCTION TO DR. BUCHANAN—JOURNEY TO SCOTLAND—PREACHING IN THE KIRK—EXTEMPORE PRAYER— DIARY OF THE JOURNEY —PREVIOUS TOUR TO ETON—COWSLIP GREEN—KING'S BIRTHDAY AT EDINBURGH—MR. DICKSON—DR. ERSKINE—SERMON BEFORE THE MAGISTRATES—SIR JOHN STIRLING—MR. HALDANE—ON DRINKING TOASTS—LORD ADAM GORDON—DINNER AT HOLYROOD HOUSE—MR. COLQUHOUN—MR. BLACK—LENGTH OF SACRAMENTAL SERVICES—MR. SHERIFF—MR. CAMPBELL—EFFECT OF HIS EXHORTATION—LORD LEVEN—DR. STEWART OF MOULIN—NARRATIVE OF THE VISIT—BENEFIT TO DR. STEWART—MR. FALCONER OF GLASGOW—LANARK AND MR. DALE—CONTENTMENT OF A BLIND MAN—SACRAMENT IN THE CANONGATE CHURCH—GRATITUDE FOR MERCIES—DEVOTIONAL EXERCISES—RETURN TO ENGLAND—STUDLEY PARK—MR. ROBINSON OF LEICESTER—MR. JONES OF CREATON —YELLING—LETTERS FROM DR. BUCHANAN, MR. BLACK, AND DR. STEWART—ANSWER OF MR. SIMEON.

1796.

MEMOIR CONTINUED.

"In the year 1796, a Scotch minister, whom I think it one of the greatest blessings of my life ever to have known, Dr. W. Buchanan of Edinburgh, was introduced to me; and I went with him to Edinburgh and through [the Highlands, and again in 1798 to] Inverness and Tain; and from thence through Ross-shire to the Hebrides, and back through Glasgow, &c. In almost all the places that we went to I preached; and I established a lecture in Edinburgh which has been continued ever since. Except when I preached in

episcopal chapels, I officiated precisely as they do in the Kirk of Scotland: and I did so upon this principle; Presbyterianism is as much the established religion in North Britain, as Episcopacy is in the South: there being no difference between them, except in church-government. As an episcopalian, therefore, I preached in episcopal chapels; and as a member of the Established Church, I preached in the presbyterian churches; and I felt myself the more warranted to do this, because, if the king, who is the head of the establishment in both countries, were in Scotland, he would of necessity attend at a presbyterian church there, as he does at an episcopalian church here: and I look upon it as an incontrovertible position, that where the king *must* attend a clergyman *may* preach*. I was informed indeed that Archbishop Usher had preached in the Kirk of Scotland; and I know that some very high churchmen had done so; but without laying any stress on precedents, I repeat, that where the king and his court must attend a clergyman may preach. And I believe many will bless God to all eternity that ever I did preach there. But I cannot help recording here, to the honour of the Church of England, that, on all the three times that I have visited Scotland, and have attended almost entirely the presbyterian churches, I have on my return to the use of our Liturgy been perfectly astonished at the vast superiority of our mode of worship, and felt it an

* "It is curious that I should live to see this very circumstance occur—George the Fourth has just been to visit Edinburgh. He spent two Sundays there: the first Sunday he went no where; the second Sunday he was constrained to attend at St. Giles's Church, (the High Church). Aug. 25, 1822.—Written Sept. 3, 1822."

inestimable privilege that we possess a form of sound words, so adapted in every respect to the wants and desires of all who would worship God in spirit and in truth."

In speaking of the comparative excellencies of extempore prayer and written forms, Mr. Simeon would frequently observe: "If *all* men could pray at *all* times, as *some* men can *sometimes*, then indeed we might prefer extempore to pre-composed prayers."

On joining Mr. Buchanan, and preparing to accompany him to Scotland, Mr. Simeon commenced a Diary; which is here given entire, with the exception only of a few passages, which are of no interest or importance.

"May 16th.—Arrived in London about 5 P.M. Joined Mr. Buchanan in prayer, and proceeded immediately for Windsor. In our way we prayed again, and God was exceedingly gracious to us all.

17th.—Before breakfast saw the Castle, St. George's Chapel, and at 11 went to *Montem*. Here I felt peculiar satisfaction in showing to my friends a sight, which was so entirely new to them. The goodness of God to us was at that time peculiarly manifest; for there was not anything, which could contribute to our pleasure, which we did not enjoy. We saw the boys go twice round the school-yard, and then intending entirely to leave them, we accidentally got into Dr. Weston's yard, and there stood close to the king: we heard him converse with Dr. Heath, the Provost, and others in a most condescending manner.

18th.—Henley. Having read the Scriptures and prayed together, not without tears of joy, we reached our Inn."

He then proceeds to Oxford—Bath—and Bristol—thence to the Mendip Hills. "Mr. B. and myself understanding that we were within a mile of Cowslip Green, paid a visit to the Miss Mores. Hannah was not at home;

and we saw only Sally and Patty. They seemed to be the very pictures of happiness: and they gave us much pleasing information. They have not less than 1100 children in different schools; and including sick, and teachers, &c., not less than 1800 persons under their care. The magistrates of Blagdon (a few miles from them) not long since intreated them to take the whole parish under their care; and soon, from a remarkably vicious and abandoned place, it is become sober and industrious."

Thence to Gloucester—Worcester—Birmingham—and Madeley; "Here we called on that blessed mother in Israel, Mrs. Fletcher; she is somewhat asthmatic and infirm; but on the whole in good spirits, and capable of much usefulness to the Church of God.

Thence to Stone—Ashbourn—Dovedale—and Buxton. May 27th."

Here the Diary terminates abruptly.

"Edinburgh, Friday, June 3d, 1796.

Saturday, 4th.—At 8 o'clock in the morning I was fortunate enough to hear a sermon, annually preached on that day, (King's Birth-day), by the king's almoner, before the king's pensioners, a few poor men and women; who receive a new gown or coat, with a penny for every year that the king has lived. The preacher was Mr. G., Dr. Blair's colleague. His text was John v. 4., and his discourse was sensible, but not deep, or perfectly orthodox. A Mr. Dickson, the minister of the chapel, which Mr. Buchanan was the means of building in his own parish, breakfasted with us. He seems a truly devoted servant of Jesus Christ. After breakfast I walked with Mr. B. to the new town. We first called on Dr. Kemp, the secretary of the Society for Promoting Christian Knowledge; in him are united the gentleman and the minister of Christ.

Sunday, 5th.—I went to hear Dr. Erskine at the new Grey Friars—His appearance and zeal reminded me much of my dear friend Mr. Venn: but notwithstanding his animation and good sense, I thought the whole congregation felt wearied with the having two complete

services at one time. In the afternoon I preached at the Canongate, and conducted the service in the usual manner —a psalm—a general prayer—a sermon—a particular prayer for the spread of the Gospel, for the king and royal family, the magistrates and ministers, those presiding in that church, the sick, &c.—a psalm and the benediction. According to my instructions I remembered to close the whole with bowing to the magistrates who sat before me. They also politely bowed to me. In the evening I preached at Mr. Dickson's new chapel in the Canongate, to a very crowded audience, and through mercy, with much liberty and comfort. The Lord grant it may not have been in vain. At each service of the day I gave my shilling at the door of the church; but were I to attend always, I must of necessity lower my donations. In the evening Sir John Stirling, of Glaurat near Glasgow, supped with us. He came in while Mr. B. in his usual manner was catechizing his niece and servants. I was astonished at their readiness in answering his questions, and in giving an account of what they had heard in the day. Sir John is a remarkably pleasing man, and a truly pious Christian —one of his daughters, as he informed us, was in a very dejected state of mind. He did me the honour to accept Fawcett's *Cure of Melancholy;* and I hope it may please God to render it useful to her soul. He gave me a most friendly invitation to his house, and promised he would procure me a pulpit.

Monday, 6th.—Mr. B. carried me to Mr. Dickson's to tea. It was the monthly meeting of a few friends, to which they did me the favour to admit me. After tea we retired to a room, and having prayed, read the Greek Test.: (Rom. vi.) with useful criticisms and observations. We then prayed again, and walked afterwards till the time for family prayer. The ministers were Messrs. Dickson, Buchanan, Jones, (an Englishman, but of the Scotch church in Edinburgh,) Paul, and Black. We afterwards supped together, and spent a very profitable and pleasant evening.

Tuesday, 7th.—I went to hear an evening lecture at the high church. I expected to have heard Dr. Davidson,

one of the most popular preachers in Edinburgh; but was grievously disappointed. The preacher was Mr. ——, one of the most drawling and uninteresting teachers I ever heard. I am happy, however, to hear that he is a good man; and I desire to take shame to myself that I cannot more divest myself of all regard to good sense or propriety in a sermon, and hear it, however weak it be, as the word of God to my soul.

Wednesday, 8th.—Dined at Dr. Erskine's with Dr. Davidson, Mr. Black, and Mr. Moody, of Perth. Never was there a more friendly warm-hearted man than Dr. E., nor have I often spent a more pleasant or profitable season. A perfect freedom from bigotry, and a Christian cheerfulness seemed to pervade the whole company. Oh that I might get more good, and do more good while I enjoy the privilege of access to such company! Dr. E. presented me with a publication of his entitled, *Sketches of Church History.* As a token of his love, and as a remembrance of the good old man, I esteem it a great treasure.

Thursday, 9th.—On this day my dear friends invited a party to dine with me. It consisted of Sir John Stirling, Dr. Hunter, Mr. Black, Mr. Dickson, and Mr. Paul. Nothing can exceed the attention and kindness of my dear friends. Mr. B. has been unwearied in his endeavours to introduce me to the most godly people, to shew me every thing that can be seen, and to provide me a companion for my northern tour. I desire to give glory to my God for all the love which I meet with, and ardently wish that it may be the means of humbling me in the dust, and not puffing me up with pride, as though I merited such regard. Our time passed both pleasantly and profitably. I could wish however that the custom of drinking toasts was banished from the tables of the serious, because it tends to excess, and invites persons to drink more than they would wish. I gave some hints of this kind: and hope they may not be in vain. In the evening I preached at Mr. D.'s chapel: there was a very crowded congregation; but I found myself a good deal straitened. I thought, that as I had preached twice on this subject with great liberty, I need not to bestow any time in reflecting upon

it. I thank my God for rebuking me, and hope to look more to him in future.

Friday, 10th.—How wonderful is the goodness of God to me! Every thing that I could wish, and much more than I could have expected, has taken place. On Thursday, Sir John Stirling offered me his own mare for my northern tour; and this day, Mr. Haldane has offered to accompany me. Surely goodness and mercy are following me all my way. Bless the Lord, O my soul, and all that is within me bless his holy name!

Saturday, 11th.—At five o'clock I went to dine with Lord Adam Gordon, at Holyrood House. His Lordship was extremely polite and affable: being an old Etonian, we talked much of Eton, and he remembered much of places adjacent, and of the various amusements there. He had given up his part of the Palace to Monsieur, while the royal apartments were fitting up; and in the meantime inhabited those which belonged to the Duke of Argyle. Not an improper word was spoken by any person the whole time: having drunk our coffee, we left him, much pleased with his courtesy and kindness.

Sunday, 12th.—Mr. Buchanan lectured on Phil. i. 1—6. How wonderfully well he prays! and how admirably does he expound! Blessed be God for enduing him with so much grace and wisdom. The second part of the service I took, and preached with much liberty. In the afternoon I preached for Mr. Black. He has a good church, with a front gallery containing about a dozen seats one above the other, and full of young men belonging to the College. In the evening I preached at Mr. Dickson's chapel, which was full at least half an hour before service; not less than 2000 were in it, and hundreds went away, because they could not find admittance. God seemed to be with us in every part of the day: blessed be his name.

Monday, 13th.—Mr. B. went with me to dine at Rev. Mr. Colquhoun's, at Leith. Mr. C. is a truly good man. I preached for him that evening; and had about 2000. It is the best church to speak in I ever saw.

Tuesday, 14th.—Went to dine with Lady Maxwell:

she delivered to me a message from Lady Grant, the wife of Sir James G., who is the head of that clan, desiring me to go and see her at Castle Grant, and offering to send her carriage a stage to meet me. Lady Glenorchy sent me a similar message by Dr. Erskine. The former invitation I cannot accept; the latter, I hope to avail myself of. Preached at Mr. Dickson's chapel, which was quite full; and afterwards supped with Mr. Black. What a delightful couple are Mr. and Mrs. Black! There met us Mr. Haldane.

Thursday, 16th.—Sir John Stirling took me in his carriage as far as the Carron Works, in my way to Stirling. The person to whom I had a letter from Mr. Balfour shewed no disposition to communicate to me either information or pleasure; he refused to shew me the boring of cannon, notwithstanding I convinced him that it was no secret to me. Here I was disappointed. I arrived about nine at Mr. Innes' (at Stirling). Here I met with a very friendly reception.

Friday, 17th.—Set off to see the Caldron Linn and the Rumbling Brig. Very soon after dinner (which was at five) I retired, being to preach in Mr. I.'s church. There was a pretty good congregation; but I did not find much unction.

Saturday, 18th.—This being the day before the Sacrament, there were two sermons in succession, one by Mr. Robinson, on 1 Cor. xv. 4. He has a good voice, and on the whole is a good preacher; but I was heavy. Mr. Campbell succeeded him, and preached on Matt. xxvi. 'Let this cup pass.' The sermon was admirable, but too long. The former had been an hour and a quarter, besides prayer and singing; and this was an hour and a half. Had I been fresh and lively I should greatly have enjoyed this excellent sermon; but I had no ears to hear; the length of the service wearied me exceedingly. Nor was I singular; the whole congregation were much like myself; many were asleep, and all the rest had a stupid unmeaning stare, that evidenced them to be altogether unmoved by the precious things that were spoken. After Mr. C. had finished, Mr. Sheriff, the minister of St. Ninnian's, went up, and (as they

call it) gave directions respecting the time and manner of administering the Sacrament next day. To this he added a word of exhortation, which would probably have been three quarters of an hour more, had not Mr. C. desired him to be short. The whole service continued about four hours and a quarter. The last address, being short and affectionate, seemed to arouse the congregation out of their lethargy; and indeed it was more to me than all the rest. I would not, however, subject myself willingly to such another season of fatigue.

Sunday, 19th.—Went with Messrs. Innes and Campbell to St. Ninnian's. Mr. Sheriff began the service, and preached an useful sermon from Heb. x. 10. After preaching above an hour, besides prayer and singing, he left the pulpit and went to the head of the tables. There he gave an exhortation respecting the Sacrament, which to me was more excellent than his sermon. He had some ideas that were new to me; viz. that on the Day of Atonement, the high priest alone slew the sacrifices; intimating that Christ alone should perform the office of atoning. The other was, that before the offering of the incense, he had on the common garments of the priests, but afterwards his golden garments; intimating that Christ should be raised in a glorified body. I communicated at the second table, where Mr. Campbell exhorted. His exhortation was exceedingly precious to my soul: I was quite dissolved in tears; I made a free, full, and unreserved surrender of myself to God. O, that I may ever bear in mind his kindness to me, and my obligations to him!—After communicating I left them, and saw, as I came into the churchyard, one preaching there in a tent. This preacher was Mr. C. of Bathcannor; I did not stop to hear him, lest I should lose the blessed frame in which my soul then was. I walked home alone by choice, and met numbers coming to the Sacrament, which, as I understood, lasted till about eight in the evening. They had about 1000 communicants—a fresh exhortation to every table—and a sermon to conclude. They who could stay there from beginning to end, with any profit to their souls, must be made of different materials from me.

Monday, 20th.—Balgonie. Here we were hospitably received by Lord and Lady B. There were prayers in the evening; and the conversation had a very useful turn.

Tuesday, 21st.—Lord B. accompanied us to Melville, the seat of Lord Leven his father, who has for nine years been Commissioner, *i. e.* the representative of the king in the General Assembly. His Lordship received us with much courtesy. He had a considerable part of his family with him. Our conversation was altogether spiritual; and the whole family evidently took pleasure in it. They wished me to speak in the evening, and assembled about a dozen besides all their own family to hear. The Lord favoured us with a profitable opportunity. The house is large, but not grand: the furniture is old and plain; the pictures are few. There was however, what is infinitely better than pomp and grandeur, a peace and harmony, the offspring of well-regulated habits and inclinations.

Wednesday, 22d.—To St. Andrew's.

Thursday, 23d.—St. Madoes. Stopped at Rev. Mr. Kennedy's, and a delightful visit we had. We found sweet communion with him and his wife. All the road from Dundee to Perth is exquisitely beautiful, along the banks of the Tay.

Friday, 24th.—Set out for Dunkeld—saw the Duke of Athol's grounds. Here I was fatigued with my walk—we declined prosecuting our journey, notwithstanding the horses were at the door. There, through mercy, I slept sweetly, and pursued my journey on Saturday 25th to Moulin: twelve miles in my way to Blair Athol. At Moulin, I visited Rev. Mr. Stewart, a most agreeable and pious man. The Sacrament was to be administered next day, and according to custom, there were two complete services: but the former alone was in English. I heard the discourse from Mr. E., minister of Blair. He is an old man, and wants life and animation. Neither myself nor Mr. H. was much edified. After the service we went to Blair. We returned through Killicrankie Pass to Moulin.

This was the first step of my return.

Sunday, 26th.—Sacrament Sunday at Moulin. The congregation was numerous, and the communicants almost 1000. I preached a short sermon, and while they were partaking, I spoke a few words of encouragement, and bid them depart in peace. I expressed to them in the former exhortation my fears respecting the formality which obtains among all the people, and urged them to devote themselves truly to Jesus Christ. After that I partook with the third table. On the whole, this Sabbath was not like the last. Then I was very much affected: now I was barren and dull: God however is the same, and his word is unchangeable; and in *that* is all my hope. Woe be to me if I were to be saved by my frames: nevertheless, I would never willingly be in a bad one. At six in the evening I preached again to those who understood English; but they were few, and they seemed not to understand me. In the evening, Mr. Stewart came up into my room; and we had much and useful conversation about the ministry. He complained much of unprofitableness, and was much affected during the conversation. We prayed together, and parted very affectionately with the 'Osculum pacis.' He promised to write to me."

[This proved a most important meeting to Mr. Stewart: and little did Mr. Simeon imagine, during his 'barren and dull' state that day, what blessed results would follow from this evening conversation. Mr. Simeon narrates the circumstance more in detail in his own MEMOIR (1813).

"When I was in the Highlands, it was my intention to go as far as the pass of Killierankie, and afterwards return to Dunkeld, on a Friday afternoon. But at Dunkeld I felt myself poorly; and when my horses were brought to the door, I ordered them back; and proceeded to Killierankie the next day. At Moulin, a village four miles from K., I called to see a Mr. Stewart, to whom I had a letter of introduction; and as it was the day of preparation for the Lord's Supper,

which in Scotland is observed with peculiar solemnity and long public services, I agreed to visit the pass of K., and return for his services and spend the Sabbath with him. Mr. Stewart, the minister, was a man in high repute, both for amiableness of manners, and for learning; but he was very defective in his views of the Gospel, and in his experience of its power. When we were all retiring to go to bed, I had him with me alone in my chamber, and spoke such things as occurred to my mind with a view to his spiritual good; and it pleased God so to apply them to his heart, that they were made effectual for the opening of his eyes, and bringing him into the marvellous light of the Gospel of Christ. From that moment he changed the strain of his preaching, determining to know nothing among his people but Jesus Christ and him crucified; and God has now, for these fifteen years, made his instructions most eminently useful for the conversion and salvation of many souls*."]

"Monday 27th.—To Taymouth.

Tuesday, 28th.—To Inverary. Our minds the whole day were in a most comfortable frame. We arrived at our inn; having unbounded cause for thankfulness to God. O! for an heart to praise him.

Wednesday, 29th.—To Aroquhar and Luss.

Thursday, 30th.—To Ben Lomond. From the foot we arrived at the top in three hours. Mr. H. and myself then went to prayer, and dedicated ourselves afresh to God. We then surveyed the scenery, which to the north-west

* For a full account of this revival of religion at Moulin, see the *Memoirs of Dr. Stewart*. In Mr. Simeon's copy of the work, given to him in 1822 by Dr. Buchanan, he has written:—"When I preached all through Scotland in the year 1796, the expediency of it was doubted by some on this side of the Tweed. But no one who reads this memoir will doubt it."

was exceedingly grand; for immediately across the lake were a vast multitude of hills, whose lofty summits, clad in russet, formed a view totally different from anything I had ever seen. We had a bird's-eye view of them, and their appearance was inexpressibly majestic.

Friday, July 1st.—At Dumbarton, and to Glasgow.

Sunday, 3d.—Had an interview with Rev. Mr. Falconer. He is minister of the English chapel; and at his request I preached for him both morning and afternoon. I had good seasons on the whole; thanks be to God for them. In the evening I preached at the College Kirk. There was a large audience, and the place was well calculated to speak in. Blessed be God for a good season. After service a great many ministers came into the vestry.

Monday, 4th.—I preached at eleven o'clock at the chapel of ease to a very considerable congregation.

Tuesday, 5th.—I preached at twelve o'clock at Kilsyth, at Rev. Mr. R.'s. All his elders met after the service, and commissioned him to thank me in their name. This is an encouragement to preach more, both 'in season and out of season.'

Wednesday, 6th.—At Glasgow. In the evening I preached again at the chapel of ease to a very large congregation; I suppose 1800 persons. We had a refreshing season, especially while addressing young persons, from Isaiah lv. 8, 9. Rev. Mr. Falconer, the English minister, was one of my audience. He had previously called upon me to desire that I would preach for him again. His congregation had been pleased with what they had heard, and commissioned him to repeat his invitation. This I look upon as a special mercy from God; for though I endeavoured to speak prudently, I withheld nothing that was profitable to them. In the evening several were invited by my worthy host to sup with me: amongst these was Mr. Dale, the proprietor of the works at Lanark.

Thursday, 7th.—To Hamilton and Lanark. We did not stop in the town, but proceeded to the cotton-mills, by the express desire of Mr. Dale. After being refreshed with a dish of tea, I spoke to 4 or 500 children, besides about 200 grown persons. The children were orderly and

uniformly clothed; but I was not able to fix their attention long. It did not appear to me a profitable season; the fault was my own; I had not studied any subject, nor was my spirit devoutly impressed with my office and employment. Thanks be to God who has given one to bear the iniquity of my holy things.

Friday, 8th.—Went to see Lady Ross's grounds. Here also I saw blind men weaving. They had just been taught a little in the asylum at Edinburgh.

MAY I NEVER FORGET THE FOLLOWING FACT:—

One of the blind men on being interrogated with respect to his knowledge of spiritual things, answered, 'I never saw till I was blind; nor did I ever know contentment when I had my eye-sight, as I do now that I have lost it: I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eye-sight till 25, and had been blind now about three years. My soul was much affected and comforted with his declaration. Surely there is a reality in religion! In the evening we arrived at Edinburgh, crowned with mercy and loving-kindness.

Saturday, 9th.—It being the day before the Sacrament in the Canongate Church, there was a sermon there by Mr. Dickson. Mr. D. is a blessed man of God, and I trust a very useful minister of Christ.

Sunday, 10th.—Now for the third time I partook of the holy Sacrament. Mr. Buchanan preached upon Ps. xlii. 1, 2. 'As the hart,' &c. His sermon was well calculated for usefulness: it was in every respect judicious, and well delivered. He afterwards fenced the tables judiciously for about half an hour, and then served the first table; when his observations were truly edifying and comforting. At the fifth table I myself partook. I had a delightful season, and Christ was peculiarly precious to my soul. I did not attend to the exhortation, but to my own meditations; for indeed the custom of giving continued exhortations is very bad, inasmuch as it prevents people from attending to their own private and personal

concerns. On my return home I found a still richer savour of divine things, so that never in my life did I feel my soul filled with more self-abhorrence, or more admiring thoughts of the Saviour's love. I dined at Mr. B.'s, but did not, like the others, return to church. I had to preach a sermon in Lady Glenorchy's chapel; there were about 3000 people in it; and the Lord gave me liberty in addressing them on behalf of the destitute sick; and they collected what was much more than I believe they ever had before. I found myself so indisposed by my cold, that this duty was all which I thought it prudent to undertake in this day. Mr. Haldane gave me a parting prayer at night.

Monday, 11th.—I was still poorly, but ventured out to the accustomed service after the Sacrament. Sir Harry Moncreiff preached on self-denial; and a very deep, sensible, and experimental sermon it was. He shewed that we were called to deny ourselves, 1. in resisting whatever obstructed the divine life; 2. in exercising the duties and functions of the divine life. I was so poorly I could scarcely open my eyes; but this did not prevent me from hearing with profit. After sermon this morning, my dear friend Mr. Haldane left me, after having been my companion three weeks. We were mutually affected with fervent love to each other, and with thankfulness that we had been permitted so to meet together.

Tuesday, 12th.—I was so much worse that I thought it prudent to send for Mr. Bell, the most eminent surgeon in Europe. I sat all the morning in an easy chair, not having an idea in my mind. He gave me leave to preach in the evening. In my sermon the Lord vouchsafed to me and to the people much of his presence. It was a solemn and impressive season. Nor was I at all the worse for my exertions.

Wednesday, 13th.—I was manifestly better, and joyfully paid my guinea to Mr. Bell. Lady Maxwell, and many others, sent to make inquiries after my health; thanks be to God for such love shewn to his unworthy servant. Once more, through the mercy of God, I was spared to preach in Mr. Dickson's chapel. This also was

a very profitable occasion; and the last sermon that I preached in Scotland. Respecting all the sermons I preached, since my first departure from Cambridge to this hour, I must acknowledge, to the glory of my God, and with most unfeigned thanks to his name, I have experienced the divine presence in a manner that I never have in my whole life during so long a period together. O that I may be constrained by this mercy to devote myself more entirely to the service of my blessed Lord and Master! My labours had rather a good effect on my bodily health; and I rested well through the night.—Adored be my God! Amen.

Thursday, 14th.—My dear friend Mr. Buchanan kindly assisted me in packing up, or rather, packed up my things for me. This done, *we concluded as we had begun with prayer.* I set off about two o'clock upon my return for England.

Saturday, 16th.—Reckoning Berwick, with three miles on the north and west of it, as a kind of neutral spot, I passed into England over the Tweed, and again devoted myself to God, who had spared and preserved me from the time that I first entered Scotland to the moment I left it. O that I could bear in mind the goodness of the Lord!

Wednesday, 20th.—Studley Park, and Hackfall.—In the course of conversation with the person who shewed me the grounds, I took occasion from the rocks to speak of Christ; and had the happiness to find that he had been lately awakened at the age of sixty. After much sweet conversation, wherein he spoke of the good done by the Methodists in that neighbourhood, I prayed with him in a small kind of hall on the summit of the highest hills. It was a refreshing season: and I bless God for it.

Harrogate, and Leeds.

Thursday, 21st.—I saw Mr. Atkinson. He gave me an affectionate and hearty welcome.

Saturday, 23d.—I went to breakfast with Dr. Coulthurst and his lady at Halifax.

Tuesday, 26th.—Arrived at Nottingham to breakfast:

at Loughborough called on Mr. and Mrs. Cradock. Set off for Leicester; where I arrived a little before the evening service. Mr. Robinson desired me to preach; nor did I need any invitation; for I was glad of an opportunity to testify my love towards him, and had pressed forward nearly ninety miles in two days for that very purpose. It was an additional happiness to me to meet dear Mr. Lloyd there: his heart was full of love: blessed be God for him! Mr. Jones of Creaton, and Mr. Brotherhood, were also at Mr. Robinson's; the former is but poorly in health and spirits, but in a delightful state as to his soul. It was a glorious sight to behold a week-day lecture so well attended; and on the whole I had reason to be thankful for divine assistance, as I hope the people had for somewhat of a blessing.

Wednesday, 27th.—After breakfast Mr. R. and Mr. L. went with me to visit —— of whom, alas! I hear but poor accounts, which grieve me much. Mr. R. informs me that she seldom attends his church, and that she has suffered loss through the respect paid to her abilities. O, how dangerous is it to meet with honour and applause! May God keep *me* from so abusing that measure of love and respect which I have received through the whole of my journey.

Thursday, 28th.—Harborough, and Orlingbury.

Friday, 29th.—I went to Mr. Kilvington's early, and breakfasted there; he is in the parsonage, a comfortable situation—a quiet haven after all his storms.

To Thrapston.

My servant not meeting me at Huntingdon with my mare as I expected, I went gently to Yelling, and stayed there all night. Mr. Venn breaks apace, but is in a blessed frame.

Saturday, 30th.—I arrived at Cambridge, (thanks be to my God), in perfect safety; and found all things as I left them. *May God enable me to devote myself to him more unreservedly than ever!*"

The Rev. Dr. Buchanan to Mr. Simeon.

"Canongate, July 18, 1796.

. . . ."Many, I trust, have cause to thank God for your visit to Scotland; as for myself, I consider it as one of the greatest mercies I have received for a long time; and had nothing else been the result of my journey to England, I would have thought myself amply repaid. The friendship that has taken place betwixt us is founded not on the fluctuating principles of the world; and shall continue, I hope, to exist when this world and all its fleeting vanities shall be for ever at an end."

The Rev. Mr. Black to Mr. Stewart.

"Oct. 1796.

"I cannot express the heartfelt joy which I have received from your two last letters. I desire to join with you in giving all the praise to Him, to whom alone it is due, who hath shewed you the power of his works, and what great things he can and will do for those that hope in his mercy. Indeed the more I think upon the means of your present revival, the more I am filled with astonishment at the methods of the Lord's dealing with his people. Mr. Simeon's visit to Scotland was altogether unexpected. He has told me, that till he saw Dr. Buchanan, he had no more idea of coming to Scotland, than of going to the East or West Indies. His calling at Moulin was equally unlooked for. The letter which introduced him was quite a random thought that occurred to me, I cannot tell why or how. Upon what trivial circumstances do many of the most important events of our lives turn! Two strangers from a distance must be sent to Moulin,

at a season of peculiar solemnity, to become the instruments of good to your soul, and through you to the souls of many. O, my dear Sir, 'magnify the Lord with me, and let us exalt his name together.' He is 'excellent in counsel, and wonderful in working;' and your experience is now added to that of thousands who can declare, that verily there is a God that heareth prayer. I rejoice to hear that this lively, comfortable frame of mind still remains, and that it is attended with renewed alacrity in your public work. Long may it continue so, for your own comfort, and the benefit of your people! But changes, inward as well as outward, you must expect to meet—with many a dark and rugged step. But O! what a privilege is it to know where relief is to be found: to know, experimentally, the power and grace of our Almighty Physician; and, under a daily, deep conviction of our guilt and helplessness, to be committing our souls, our families, our flocks, our every concern, into *his* faithful hands who careth for us."

Dr. Buchanan to Mr. Simeon.

"Oct. 25, 1796.

. . . . "The accounts you give me of the good that is doing at Cambridge fill my heart with joy. Oh! may you have a great, a very great deal of such news to send me from time to time. What so reviving as to hear of poor sinners, especially young ones, enquiring after God their Maker and Redeemer; and still more, of persons in the ministry, who begin to perceive the glory, and feel the power of that blessed Cross, at which they once stumbled and were offended. My dear brother, our gracious Master has been pleased to honour you greatly in

this best of works. I have Mr. Black's permission to transcribe the following paragraph from a letter he lately received from Mr. Stewart of Moulin, which will shew you what good you were the instrument of doing in one important instance when in Scotland. 'The sentiments,' says Mr. Stewart, 'I have felt since Mr. Simeon's visit, you have been pleased to call a revival; and I am not sure but an expression of my own may have suggested the word. The word however does not strictly apply. It was no revival: I never was alive till then. I think however I was in a state of preparation. I was gradually acquiring a knowledge of divine truth. It was given me to see that such truths are contained in the Scriptures; but I did not feel them. Indeed I yet feel them but very imperfectly. I know nothing to which I can so fitly compare myself as to Ezekiel's dry bones, when they were covered with flesh and skin, but were without life or sensation. It was reserved for Mr. Simeon to be the man, who should be appointed to prophesy to the wind and say, Come from the four winds, O breath, and breathe upon this dead body, that it may live, &c.'—What joy should this give you, and how much should it animate all of us to be faithful and zealous in speaking for God, when he gives us opportunity. I desired both Mr. Black and Mr. Haldane to inform Mr. Stewart that you would be glad to hear from him."

The Rev. A. Stewart to Mr. Simeon.

"Dear Sir, "Moulin, Nov. 25, 1796.

"Ever since the few happy hours in which I was blessed with your company, I have daily thought, with pleasure and gratitude, of the Lord's

loving-kindness to me in sending two of his chosen servants, so unexpectedly and so seasonably, to speak to me the words of life. Often have I longed to express to you my ideas and feelings; but knowing your many engagements, I was unwilling to obtrude myself on you as a correspondent; especially as the number of these must have been considerably increased by your late excursion to Scotland. My kind friend Mr. Haldane, in a letter I received two days ago, tells me you have not forgotten me, and that you desire to hear from me. I cannot any longer deny myself the pleasure of complying with your kind request. I wish I knew how to express my filial regard and attachment to one, whom I have every reason to consider as my spiritual father. If Onesimus might call Paul his father, with the like reason may I call Mr. Simeon mine. For indeed I found from your conversation, your prayers, preaching, and particularly from our short interview in your bedroom, more of religious impression, and more of spiritual life and ardour infused into my soul, than ever I was conscious of before. I had read and heard about the natural state of man, and about the grace of the Gospel; but never till then felt its power. My opinions were, I believe, pretty free from error; but they had not yet affected my heart. I knew, and had no doubt, that the objects revealed in the Gospel were real; but I did not see them, feel them, taste them. O, my dear Sir, praise the Lord on my behalf, who hath given me to perceive something of his glory and his grace, as displayed in Christ Jesus; though I have a great deal yet to see and to learn . . . . . In emulation of your manner of preaching, I have for four months past preached

English from short skeletons, without reading, or committing to memory; a thing I had never attempted before. My discourse is less correct, and must offend a critic; but it is more energetic, and may profit a soul that is hungry for the bread of life. A-propos of skeletons, Mr. Haldane has just sent me yours. I have done little more yet than cut up the leaves, and glance at a page or two. I already see in them the correct, orderly, logical brain of a Cambridge graduate; and I am sure I shall find, on further perusal, much sound, salutary instruction. I see in the Essay many things wholly new to me: for at the Divinity Hall where I studied, or rather attended, we never got one direction how to make a sermon. As I am only beginning to practise the art of preaching, I hope I may get profit by these instructions . . . . Next to the conversation and society of my respected friends, I have always found their letters one of the most efficacious means of quickening and rousing the faint, spiritual principle within me. If you can spare time to write to me, I shall esteem it as a high favour, and I am sure it will do me good. Through the Lord's kindness to us, my wife, sister, and little boy are all well. We enjoy peace, harmony, and the comforts of domestic society in an uncommon degree. We all join in most affectionate and respectful regards to you. Grace and peace be with you.

"Yours most sincerely,

"ALEX. STEWART."

"P. S. A poor woman in this village, who heard you preach here, insists on my letting you know how much she enjoyed your discourse, and how much she was revived by it. She is one of the few

real Christians, whom I can number in my parish. She lives quite alone, in a small hovel, on a very scanty provision, confined almost entirely to her seat by weakness and distress of body. Yet she is for the most part cheerful, and always resigned and thankful. She enjoys a great measure of the Lord's countenance, and lives much in communion with him. She is able, on some few occasions, to bear being carried on a chair to church. Some one or other of us generally visit her once a day.—Do, my dear Sir, remember me in your prayers. In mine, such as they are, I seldom omit making mention of you. What a privilege it is to be allowed to ask blessings on those we love!"

Mr. Simeon to Mr. Stewart.

"My very, very dear Friend,

"Among the many rich mercies which God vouchsafed to me in my late excursion, I cannot but consider the sweet interview which I enjoyed with you, as one of the greatest. There is an unaccountable union of heart with, or, if I may so express myself, an outgoing of the soul toward some persons, which we feel instantaneously, and we know not why. There is something that irresistibly impresses the mind with affection, and disposes one to communicate one's ideas with freedom and familiarity; such I felt almost the first instant I saw my dear friend at Moulin. I hope it is an earnest of that everlasting union, which our souls shall enjoy in the regions of light and love. Often have I reflected on the peculiar circumstances which, contrary to my own intention, brought me to stop under your hospitable roof. It had been Mr. H.'s purpose and my own, to have been

with you on Friday to tea, and either have stopped with you that night, or gone to Blair, as might appear expedient. Our horses were actually saddled and brought to the door, and we were going to mount. But I felt a very unusual languor and fatigue, by means of the long walk we had taken at Dunkeld; and on my proposing to abide there that night, Mr. H. readily acquiesced. Even then we had no idea of spending the Sabbath at Moulin. Our great object was to get to Glasgow by a certain day; and though this was far from being our reason for accepting your invitation to return from Blair, yet the circumstance of our being somewhat advanced in our journey, weighed a little in the scale, perhaps as much as one part in twenty. The circumstances of your having the Sacrament, of our being able to enjoy the company of your other visitors, of there being no service at Blair, and of our having a longer intercourse with yourself, were our principal inducements to return to you. But had not so many circumstances concurred, it is more than probable we should have abode at Blair. It has often brought to my mind that expression of the Evangelist, 'he must needs go through Samaria.' Why so? It lay in his way, you will say, from Judea to Galilee; true, but how often had he taken a circuit, going through the towns and villages round about. But the Samaritan woman was there, and for her God designed an especial blessing. What thanks can we ever render to God for those turns in his providence, which at the time appeared insignificant, but afterwards are found to have been big with the most important consequences! It is our privilege to expect those invisible interpositions, if we commit our way to Him, and every instance that comes to our

notice, should encourage us to acknowledge Him in all our ways. I am exceedingly comforted, my dear brother, with the account which you give of your soul. O how desirable is it for all, but especially for ministers, to have their souls deeply and devoutly impressed! What is religion without this? What are duties without this? Alas! a dry, insipid, unsatisfying, unproductive form. I pray God that what you now experience may only be as the drop before the shower. Surely this is happiness, to taste the love of God, to find delight in his service, and to see that we are in a measure instrumental to the imparting of this happiness to others,—this, I say, is a felicity which nothing but heaven can exceed. Often have I implored this blessing upon yourself and upon your sister, (with whose unaffected piety my soul was much refreshed,) and upon your whole family; and I hope, that to my dying hour, my prayers and thanksgivings upon your account shall yet ascend up before God. I hope, too, that you will bear my unworthy name upon your heart, whenever you get within the vail.

"The account you give me of the dear poor woman rejoices my heart. How often does God magnify the exceeding riches of his grace towards objects whom the world looks upon with contempt; and angels esteem it an honour to minister to those who have hardly the necessaries of life! I admire this! I adore God for it; it is to me a delightful proof of his goodness, and of his all-sufficiency to make us happy. Pray give my fervent love to her. If I could, I should very cheerfully send her something more substantial. I bless God for Mrs. S.'s recovery, and, with Christian respects to her and your sister, remain yours."

CHAPTER VII.

CHOSEN LECTURER OF TRINITY CHURCH—ENGAGES MR. THOMASON AS HIS CURATE—OBTAINS THE CURACY OF STAPLEFORD—SUBDIVISION OF HIS RELIGIOUS SOCIETY—VINDICATION OF SUCH SOCIETIES—ABUSES OF THEM—PUBLICATION OF CLAUDE'S ESSAY—THE FIRST VOLUME OF SKELETONS—APPENDIX AND PREFACE—ARCHBISHOP SECKER'S REMARKS—ORDER FROM CHARLES II. TO THE UNIVERSITY—CONTINUED EFFORTS FOR MISSIONS—MEETING AT MR. WILBERFORCE'S—LETTER FROM DR. COULTHURST—SECOND JOURNEY TO SCOTLAND—DR. PRINCIPAL HILL—DR. STEWART—SIR GEORGE ABERCROMBY—MR. M^{c} INTOSH—MR. CALDER—PROVOST INGLIS—THE GOVERNOR'S ZEAL AT FORT AUGUSTUS—SIR JAMES COLQUHOUN—OPPOSITION OF THE MODERATE PARTY—RETURNS THROUGH CARLISLE—MR. FAWCETT AND MRS. GILPIN—BENEVOLENT SOCIETY AT LEITH—REMARKS ON THE DOCTRINE OF PERFECTION—LETTERS FROM DR. BUCHANAN—EFFECT OF PREACHING AT EDINBURGH—INCREASED LABOURS AT CAMBRIDGE—DR. MILNER'S OPINION OF MR. SIMEON—LETTER FROM MR. VENN ON MISSIONS—FORMATION OF THE CHURCH MISSIONARY SOCIETY.

1796—1799.

MEMOIR CONTINUED.

"In 1794 I was chosen Lecturer of Trinity Church without opposition; and as I thought it unprofitable for one minister to labour three times a day in the same Church, I invited my dear and honoured friend Mr. Thomason to become my assistant, and procured the curacy of Stapleford, in which he might minister in the morning, and I in the afternoon. Thus we both were fully employed; and it was a great joy to me to have such a colleague to labour with me. On his becoming my assistant (Oct. 1796), I judged

it inexpedient to continue meeting my people all together in one body, because there was not now the same necessity as formerly, and because he no less than myself would be involved in any obloquy that might attend it. To have some opportunities of meeting my people I considered as indispensable; for how could I know my sheep, if I did not see them in private; and how was it possible for me to visit so many at their own houses, and to find out all their different states and trials? If there were regular seasons for us to meet together, I could from time to time invite them to state to me, either before others, or in private, whatever they might wish to say: and I could learn by conversation something respecting the state of their souls before God. I could learn, too, whether any were in danger of being drawn away by the Dissenters, or were imbibing any erroneous tenets, or were acting in any respect unworthy of their holy profession. I am aware that even such societies as these are by many accounted irregular, and that very few of the governors of our Church would sanction them. Indeed it is a curious fact, that the establishing of such societies is generally supposed to indicate an indifference towards the Church, when it actually proceeds from a love to the Church, and a zeal for its interests. Were the Bishops acquainted with the ministers who are called Evangelical, they would soon see the importance, yea, and the absolute necessity, of such meetings, not merely for the edification of the people, *but chiefly for the preservation of the Established Church.* The Dissenters in general, and the Methodists in particular, have such meetings; and they are found to be of the highest utility for the cultivation of mutual love, and

for the keeping of their respective members in one compact body. Where nothing of that kind is established, the members of any church are only as a rope of sand, and may easily be scattered with every wind of doctrine, or drawn aside by any proselyting sectary. What influence can a minister maintain over his people, if he does not foster them as a brood under his wings? As to the idea of such meetings being contrary to our obligations as ministers of the Establishment, let any one read the Bishop's Charge to the Priests in the Ordination Service, and say, whether a clergyman can fulfil his duties without them? I am well persuaded he cannot; and experience proves that wherever there is an efficient ministry in the Church without somewhat of a similar superintendence, the clergyman beats the bush, and the Dissenters catch the game: whereas, where such a superintendence is maintained, the people are united as an army with banners. This has been the case in Cambridge to an extraordinary degree; for in the thirty years that I have ministered at Trinity Church, the Dissenters have not (as far as I recollect) drawn away three whom I was not glad to get rid of. It has only been the refuse, who have first lost all simplicity of mind, if not wholly departed from God, that they have been able to steal from me. The number of my people, I mean of those who appeared to be spiritually enlightened, were about 120; (those who came to my Church from the adjacent villages being of course omitted, on account of their distance from me:) and these I divided into six societies, of about twenty each; so that by meeting two societies and one in every alternate week, I could see them all in the month. In these

societies I separated men and women, and associated together those who were most suited to each other. One society in particular I made of those who were more judicious and experienced, and who were denominated stewards, from their having to dispose of the alms which we regularly collected in all the societies for the relief of the poor. A select number had been separated to this office even whilst we were meeting all together; and therefore it seemed highly expedient that they should constitute a separate society now. Besides, I had now a further view in forming them into one society: for as now I could only meet the different individuals once a month, instead of once a week, it was desirable that I should have some in whose judgment I could confide, to inform me of all that was passing among the people; for instance, whether any were turning back from God, or inclining to the Dissenters, or in any view whatever needing my peculiar care: by them, too, I could learn, far better than by any other means, the state of those who were desirous of uniting themselves with us. Moreover, I could make use of them in the first instance to rectify any little disorders, and reserve myself to interpose in matters which they were unable to accomplish. I considered myself as a coachman upon the box, and them as the reins, by which I had immediate access to every individual in my Church: and, from the most mature reflection, I cannot but consider this as of the greatest importance to the welfare of any people. That it is open to abuse is certain; and what is there that may not be abused? Even the Apostolic Churches were more or less distracted by the conceit of some, or the violence of others; and whilst

human nature is what it is, we cannot hope to find any society of men on earth free from some kind of evils; but whilst I was able to attend to all the societies myself, there was as little evil arising from this arrangement, as can be expected in any society on earth. It pleased God, however, to afflict me at last with almost a total loss of my voice, so that for the space of two years I could do very little in public, and nothing at all in private; and during that time several of the people became conceited and headstrong. Long before I changed the plan from one society to six, there had been a weekly meeting for prayer (as there was in many other places through the kingdom) on account of the war: and when the change was made, that prayer-meeting was continued, being carried on by the people without me: for, on account of my numerous societies and engagements, I could not be present at them. This was an evil; but it was one which I could not remedy. Could I have superintended and conducted them myself, I have no reason to think that any evil would have arisen from them: but, where people are left to themselves, the most conceited and the most forward will take advantage of it to shew their evil dispositions; and if they can gain an ascendancy, (which they too frequently will,) they will prove a plague and a grief to the minister that is placed over them. So I found it: and when I returned among my people, I strove in vain to reduce them to a better state. Not that any great evil immediately appeared; but I saw that some of the chief stewards had lost a measure of their simplicity and tractableness; and the general rage which had recently arisen through the nation

for itinerant preaching, had visibly infected some amongst them. This I endeavoured to stop; being well convinced, that, whether it was evil in itself or not, it was not possible for me as a minister of the Established Church to countenance such proceedings amongst my people, since I should assuredly be represented by my enemies as a patron and encourager of those irregularities. To a certain extent I prevailed; for I summoned the stewards to make known to them my views of the subject, and actually expelled from my societies one, who had taken out a licence as a preacher. But within these two years (*i. e.* about 1811) matters have been brought to a crisis; and the lamentable state of my people has fully appeared."

We must here interrupt Mr. Simeon's narrative, as the MEMOIR passes on immediately to the record of matters which did not take place till long after this period. We shall endeavour, as far as possible, to supply the history of the interval from the scanty materials which are at present accessible.

Mr. Simeon had now for sometime been engaged in giving instruction to a select class of Students on the Composition of Sermons: and having found by experience the value of the rules laid down by Mr. Claude * in his celebrated Essay on the subject, he prepared to publish a new edition of the work,

---

* The Rev. John Claude was "a minister of the reformed religion in France, who preached upwards of forty years with great acceptance, first at St. Afrique, afterwards at Nismes, and lastly, at Charenton." From the violence of the persecution in France he was compelled to flee to the Hague, where he ended his days.

adopting the translation from the French, already made by Mr. Robinson of Cambridge. So far back as the commencement of 1792, Mr. Simeon had made an abridgement of the Essay for the use of his class; and at the end of this manuscript syllabus there are appended some 'additional observations' of his own *. Having revised and considerably improved Mr. Claude's Essay, he published it in 1796 with an Appendix containing one hundred Skeletons of Sermons, several being the substance of discourses preached by him before the University. This Appendix was the germ of that great work, which ultimately extended to twenty-one large volumes, and was emphatically the work of his life. It may be worth while to notice Mr. Simeon's design in compiling this Appendix, at a time when he could so little foresee to what results it would lead him. His observations also on the nature of the work itself may not be without their use to those who feel anxious to preach the Gospel with efficiency as well as fidelity.

"Instruction," he observes, "relative to the composition of Sermons is of great importance, not only to ministers, but, eventually, to the community at large. And it were much to be wished that more regard were paid to this in the education of those who are intended for the ministry. It has sometimes been recommended to the younger clergy to transcribe printed Sermons for a season, till they shall have attained an ability to

* The following are not unworthy of notice: "Get the mind impressed with the subject;—Write your own before you consult commentaries—Often stop and ask, What am I writing upon? What have I undertaken to explain and illustrate?"

compose their own. And it is to be lamented, that this advice has been too strictly followed: for, when they have once formed this habit, they find it very difficult to relinquish it. . . . . To remove, as far as possible, these difficulties from young beginners, is the intent of the Skeletons annexed to this Essay. The directions given in the Essay itself cannot fail of being helpful to every one who will study them with care: but there appears to be something further wanted: something of an intermediate kind between a didactic Essay like Claude's, and a complete Sermon; something, which may simplify the theory, and set it in a practical light. . . . A scheme, or Skeleton of a discourse, is that species of composition to which we refer. It should be not merely a sketch or outline, but a fuller draft, containing all the component parts of a sermon, and all the ideas necessary for the illustration of them, at the same time that it leaves scope for the exercise of industry and genius in him who uses it. The pious and learned Bishop Beveridge has written four volumes of such Skeletons, under the title of *Thesaurus Theologicus:* and if the author had intended them for publication, he would probably have so completed his design as to supersede the necessity of any similar work. . . . That so great a divine should write so many compositions of that kind *solely for his own use*, is a clear demonstration of his judgement with respect to the utility of them in general: and the circumstance of his never intending them for the public eye, is sufficient to exculpate any one from the charge of presumption who should attempt an improvement. The following Skeletons are not intended particularly to exemplify Mr. Claude's rules . . . . but rather to illustrate one *general* rule; namely, to

shew how texts may be treated in a *natural* manner. The Author has invariably proposed to himself three things as indispensably necessary in every discourse—UNITY in the design, PERSPICUITY in the arrangement, and SIMPLICITY in the diction. . . . .If his life be spared, he hopes to form a system of doctrinal, practical, and experimental divinity in a series of Sermons, each of them contained in two pages, like the specimens here exhibited. . . . .What may be the number of these he can at present form no idea: they may be comprehended in three hundred, or may extend to five hundred *."

Towards the close of this year Mr. Simeon preached a Sermon before the University, on Mark xvi. 15, 16, which he immediately published, under the title, 'The Gospel Message.' To this he "annexed four Skeletons upon the same text, treated in four different ways, with a view to illustrate all Mr. Claude's Rules of Composition and Topics of Discourse." The Sermon was delivered Nov. 13, 1796, and before the end of the year no less than five editions had been published; so great an interest appears to have already been excited on the subject. In the month of April following, both this and the former publication called forth a very favourable review in the *British Critic;* of the latter work the Reviewer observes:—"The four sketches subjoined, of the same text treated on four different plans, afford a more extraordinary proof than even the former book, of the Author's vast resources in point of matter, and

---

* They eventually reached to the number of two thousand five hundred and thirty-six.

uncommon skill in arrangement." In the preface to this discourse Mr. Simeon makes some valuable remarks on the various modes of preparing and delivering a sermon; which perhaps may be inserted here at length, not only on account of their intrinsic worth for young ministers, but as conveying Mr. Simeon's deliberate judgment on a subject, to which for forty years afterwards he devoted his incessant attention.

"It is not possible to say what is the best mode of preaching for every individual, because the talents of men are so various, and the extent of their knowledge so different. It seems at all events expedient that a young minister should for some years pen his sermons, in order that he may attain a proper mode of expressing his thoughts, and accustom himself to the obtaining of clear, comprehensive, and judicious views of his subject; but that he should always continue to write every word of his discourses seems by no means necessary. Not that it is at any time expedient for him to deliver an unpremeditated harangue; this would be very unsuitable to the holy and important office which he stands up to discharge. But there is a medium between such extemporaneous effusions and a servile adherence to what is written: there is a method recommended by the highest authorities, which, after we have written many hundred sermons, it may not be improper to adopt. The method referred to is, to draw out a full plan or skeleton of the discourse, with the texts of Scripture which are proper to illustrate or enforce the several parts, and then to express the thoughts in such language as may occur at the time. This plan, if it have some disadvantage in point of accuracy or

elegance, has on the other hand great advantages over a written sermon: it gives a minister an opportunity of speaking with far more effect to the hearts of men, and of addressing himself to the passions, as well by his looks and gestures, as by his words. Archbishop Secker, in his last Charge, after observing in reference to the *matter* of our sermons, 'We have, in fact, lost many of our people to sectaries by not preaching in a manner sufficiently evangelical;' adds, in reference to the *manner* of our preaching, 'There is a middle way, used by our predecessors, of setting down in short notes the method and principal heads, and enlarging on them in such words as present themselves at the time: perhaps, duly managed, *this is the best.*' He then proceeds to express his disapprobation of what is called, mandating of sermons, or repeating them from memory. This custom obtains much among foreign Divines, and throughout the whole Church of Scotland; and in the Statute Book of our University there is an order from King Charles II. that this should be practised by all the Clergy, as well when preaching before the University and at Court, as before any common audience*. This shews at least that, if a minister had thoroughly studied his discourse, it was deemed no

* Mr. Vice-Chancellor and Gentlemen,

Whereas his Majesty is informed, that the practice of reading Sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty has commanded me to signify to you his pleasure, that the said practice, which took beginning with the disorders of the late times, be wholly laid aside, and that the aforesaid Preachers deliver their Sermons both in Latin and English by memory or without book, as being a way of preaching which his Majesty

objection against him, that he delivered it without book. But the way proposed by Archbishop Secker seems far preferable, on account of the unnecessary increase of labour to the minister, and because the repeating of a sermon will most generally appear, as the Archbishop justly expresses it, like 'the saying of a lesson.' Many other authorities of the greatest note might be adduced, (as those of Bishop Wilkins, Bishop Burnet, Archbishop of Cambray, &c.), if it were the Author's wish to vindicate this mode of preaching; but he is far from thinking it proper for all persons, or in all places. He considers it, however, as extremely useful, where a minister's talents will admit of it. But, after all, the great concern both of ministers and private Christians is, to enjoy the blessing of God upon their own souls. In whatever manner the Truth may be delivered, whether from a written discourse, or memoriter, or from a well-digested plan, they may expect that God will accompany it with a divine energy, if they be looking up to him in the exercise of faith and prayer. In this hope, the following Sermon, and the Skeletons annexed to it, are sent forth into the world: and if by means of them the excellency of the Gospel may be more clearly seen, its import-

---

judgeth most agreeable to the use of all foreign Churches, to the custom of the University heretofore, and the nature and intendment of that holy exercise. And that his Majesty's commands in the premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons, as shall continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice-Chancellor for the time being, upon pain of his Majesty's displeasure.

Oct. 8, 1664. MONMOUTH.

Page 300 of the Statute Book.

ance more deeply felt, and its strengthening, comforting, sanctifying efficacy more richly experienced, the Author's labours will be abundantly repaid."

On the subject of the rapid issues of this Sermon, and his plans for future publications, Mr. Simeon thus writes to his beloved and honoured friend at Lynn, the Rev. E. Edwards.

"Dec. 15, 1796.

"Many of my friends have stepped forth to promote the spread of my Sermon, insomuch that the fourth and fifth editions are come out this day. I hope it will please God to render it useful both to ministers and people. I am sure I never thoroughly understood Claude (if I now do) till I set myself to that work. If it prove beneficial to none other, it has not been lost upon myself. You will easily perceive that it has cost me some trouble: but though I am more lazy and indolent than I dare express to any of my fellow-creatures, I have, through mercy, some little desire to work while it is day. I want very much to know what my friends would wish me to do. I long to begin my work, but cannot tell what will be best. Pray advise me; I absolutely demand your advice; because, if I rate my advisers at fifty, your vote alone will count for twenty—Shall I set about a volume of about three hundred Skeletons?—Or, shall I set about one hundred half-hour Sermons?—Or, shall I write Sermons of three-quarters of an hour long, and consequently make them occupy three Volumes instead of two?—Or, shall I mind my own business, and trouble the public no more?—What an ease would it be to my

mind, if two or three friends would join in telling me to adopt the last of these plans! I assure you I would regard them most faithfully, and most joyfully. A sow does not love the mire so much as I do idleness. May God pity, pardon, and renew me! With most affectionate respects to Mrs. E. and other kind friends, I remain your most loving, most indebted friend, "C. S."

The subject of Missions to the Heathen continued to be one of absorbing interest to Mr. Simeon; and he spared no pains to excite the zeal and secure the aid of his most influential friends in furthering the sacred cause. His earnestness and love were felt to be worthy of imitation even by Mr. Wilberforce himself, as appears from his Journal:—

"Thursday, July 20. To dine at Henry Thornton's, where Simeon and Grant, to talk over Mission scheme.

"July 22. Simeon with us—his heart glowing with love of Christ. How full he is of love, and of desire to promote the spiritual benefit of others. Oh! that I might copy him, as he Christ. My path is indeed difficult, and full of enemies. But God in Christ can and will strengthen and uphold us if we trust in him."

Amongst other distinguished friends, who were ready to give him their aid, Mr. Simeon received the assurance of cordial regard, and readiness to cooperate in the scheme, from the celebrated Dr. Coulthurst* of Halifax. Dr. C. writes,

---

* Dr. Coulthurst, on account of his talents, was selected to be the opponent of Dr. Milner in 1786, when he kept the "Splendid Divinity Act," to which Bishop Watson alludes in his Anec-

"Oct. 31, 1797.

. . . "I rejoice to hear that the Mission-business succeeds so well; and if my poor endeavours can be of any avail, you are most sincerely welcome to them. . . . . Mr. Burnet and several of my Cambridge friends informed me that you had preached the Assize Sermon last summer; and that it was heard with great attention and respect. You must expect for your loyalty to undergo the fiery ordeal of Jacobinical criticism: Mr. Ben. Flower, the authors of the *Analytical Review*, &c. &c. will honour you with their calumny. Your Skeletons were spoken of with great approbation. I do not use them myself, but I have lent them to some of my friends, who have occasionally used them. I had heard of the old Provost's death. You have lost a man, who (whatever might be his private sentiments) always expressed a great regard for you . . . . . We have read with very great pleasure, and I hope with improvement, your excellent Sermon on the death of Mr. Cadogan. He was indeed a burning and a shining light. Hereafter I shall hope to peruse the Life and some of the select works of our late very valuable friend, Mr. Venn. You will remember me very kindly to the two young men whom you have so generously received into your tuition, viz. Burnet and Hey. I shall be very glad to hear of their welfare and success. I think that your Lectures to the young men may be eminently beneficial, and I hope that

---

dotes of his own life. "I remember, (he says,) having seen the Divinity Schools, when the best Act, by Coulthurst and Milner—*Arcades ambo*—was keeping, that I ever presided at, and which might justly be called a real Academic entertainment, filled with auditors from the top to the bottom."

they feel and acknowledge the value of their privilege."

The many excellent and warm friends, whom Mr. Simeon had attached to himself during his late tour through Scotland, began now to press him with earnest solicitations to repeat his visit to the North. Amongst the rest, not the least frequent and persuasive were the requests of his beloved friend at Edinburgh, Dr. Buchanan. In a letter the next spring, he reminds him of the deep interest that had been excited on all sides by his preaching, and holds out a prospect of increased good from his return.

. . . "You have very great encouragement indeed to come among us. You remember the crowds that followed you wherever you preached; and many, many are the inquiries that have been made about your return, by persons of all ranks. I have reason to think that you were the instrument of doing much good when you were here; and should it please God to bring you among us again, I hope it will be with joy, and for a blessing to many."

Early in the month of May, Mr. Simeon prepared to comply with the pressing requests of his Northern friends, and commenced another Diary; a few extracts from which will be sufficient to exhibit his feelings at this time, and to record the chief incidents of his Tour.

"May 7th.—Set out at half-past ten—frame comfortable—took leave of college as for the last time—went to Stukely, met Mr. Ramsden, preached to a good congregation—found my soul tolerably happy. At Rauceby we had a blessed day on the Wednesday, speaking on personal experience. Mr. Dikes preached in the evening. The

next morning I went to Newark, to Mr. Hoare's, and proceeded early the next morning to York.

Saturday, 12th.—It was a delightful morning after a rainy night; I therefore went on the outside; and blessed be God, who overruled my mind to do so. The guard was a civil and intelligent man; I soon got into conversation with him about the best things; he heard me with attention and gratitude, and my own soul was much affected in speaking to him. I arrived at York at five, and then went to Mr. Overton's. Mr. Richardson supped with us.

Sunday, 13th.—Preached at a small church for Mr. Overton, there were about 400 people; and God was remarkably present with us, many were in tears. In the afternoon at Mr. R.'s church (where were about 1800). I had much less liberty; I was enabled however to deliver my message faithfully, and I hope not without effect. In the evening, Mr. Richardson and Mr. Graham (a pious minister who has two churches in York) supped with us.

Monday, 14th.—Set off for Newcastle, stayed two nights.

Wednesday, 16th.—By coach through Berwick to Dunbar.

Thursday, 17th.—To Haddington, where I spent a very affectionate and pleasant hour with Dr. Lorimer. Thence to Edinburgh, where I arrived safe and happy about five in the evening, May 17th, 1798. Adored be my God who has once more brought me in safety to my dear friends! O that it may not be in vain! The Lord grant that I may both impart and receive good.

Friday, 18th.—After a good night's rest, I went with Mr. B. to St. Andrew's Church. From thence we went to the Assembly-house. The Moderator prayed first, and after him three others; there being a little interval between each, devoted to business. Their prayers were almost as cold as the room itself: and on the whole I found nothing but the novelty to compensate for my time and trouble. The kind reception and hearty welcome I met with from Dr. Principal Hill, as well as innumerable religious friends, was very flattering. In the evening I preached in Mr. Dickson's chapel to a tolerable congregation, and had through mercy a comfortable opportunity."

Here the Diary terminates suddenly, and is not recommenced till June 20th, when the following entry is made:

"Set off for Carnock and Dumfermline: ordered a horse; but went in a coach on account of an appearance of rain. Was two hours going nine miles—crossed at Queen's Ferry in about 20 minutes. All the chaises were gone out, and I had no alternative but to walk, or ride a hack-horse. But my God most graciously provided for me contrary to all expectation. A lady who had heard me preach the preceding evening at Mr. Dickson's, went with me in the coach, and accompanied me in the boat; and when she found the strait to which I was reduced, told me her carriage was coming, and that she would carry me to Dumfermline, notwithstanding it was much out of her way home. Her husband, Mr. Harrower of Torryburn, came in the carriage; and they carried me through heavy showers of rain to Mr. McLean's door; and understanding that I was to preach at Carnock that evening, agreed to stay dinner and carry me thither. This they did, along the worst road I ever saw; and after staying the service went home by a road very considerably worse than that to C. Thus did God provide for me. Had I taken a hack on that road, I might very probably have broken my neck; at all events I must have been wet through twice; before dinner going to D., and after to C., and must almost inevitably have been laid up by a cold. *Bless the Lord, O my soul, and forget not all his benefits.*"

The next entry occurs,

"July 9th.—Set off on my northern excursion with my dear friends.

10th.—To Forgan Denny. I preached there. There I met dear Mr. Stewart of Moulin, who is much grown in grace, and who shewed me some of his skeletons made after my plan.

11th.—To Perth—in the morning preached.

12th.—To Dundee.

13th.—Montrose. Upon mention being made to Mr. Michell of my willingness to preach, it at first excited

fear in his mind, and still more after he had consulted his colleagues. But at last he determined to bear any odium; and after consulting the chief magistrate acceded. Notice was given, and about 400 collected.

14th.—Stonehaven and Aberdeen. This day we had more of the presence of our God than usual. O that we may have it abundantly increased to us!

17th.—We arrived at Mr. Russel's of Aden to dinner. I preached at his chapel. There were about 400 present. We had a solemn season. I preached on the Confession in order to strengthen his hands.

18th.—Banff.

19th.—Breakfasted at Sir George Abercrombie's, and then went to Forglin, and dined with Lord Banff, who expected us. His lordship was very courteous and pressed us to return that way.

20th.—To Elgin and Nairn; and Fort George, 21st.

Sunday, 22nd.—This was our second Sabbath. I preached to the garrison. There were at least 600 present. There was great attention. Mr. Buchanan went and preached at the parish-church to about 2000 people. I sat in the Inn, but did not improve my time so well as I should have done. In the evening I preached again, many of the officers came again, and the congregation was rather larger than before.

24th.—To Taine. There, though late in the evening, we called on Mr. McIntosh, a most pious and blessed minister, who received us all, notwithstanding he had a friend Rev. Mr. McKay with him, and we had Mr. Calder with us. Never did I see a more affectionate man than he, or one who seems more likely to prove a blessing to his people. He informs me that he has a meeting of ministers in his neighbourhood eight times in the year for conversation and prayer; that he has many praying societies among his people, and many people that are truly alive to God. He sent round the town in the morning, and got me a congregation of about 250, to whom I preached with a sweet unction upon my soul.

25th.—To Dingwall.

26th.—I am to preach this evening at Mr. Calder's

brother's of Ferntosh. Never were there more kind and obliging people than Mr. and Mrs. C. I preached to about 400 people, and again the next evening to above 300. We left them with much regret on Saturday.

28th.—To Inverness and Croy, and slept at the house of our kind companion Mr. Calder.

29th.—I preached for Mr. C. to about 1000 people. After the morning service at Croy, I went to Inverness, where I preached in the evening to a very large congregation, and had a blessed season. The Provost Inglis invited us to dine with him on the Monday. We had a large company at supper; but we passed a very pleasant evening. About 40 people came to the Inn, ourselves included, and were present at family prayer.

30th.—To Fort Augustus. The minister is a missionary upon the king's bounty establishment. He is an amiable man and cordially acquiesced in the idea of my preaching in his church the next morning, as did also the Governor. The hour was fixed for 9: and the *Governor not only ordered the whole garrison to attend, but purely of his own mind ordered a drummer to go through the village with a drum, and give notice of the sermon; he himself with the other officers attended.* I suppose there were at least 300: and God was peculiarly present with us.

31st.—To Fort William. Here a Mr. Orde, who is a schoolmaster, and who preaches at Fort William one Sunday in three, asked me to preach, which I did the next morning to about 300. He sent the crier round the town with a bell in the evening, and in the morning, and at the hour of service. I had not any comfort in the sermon, for I had no opportunity for retirement.

Aug. 1st.—Set off to see *Glen Coe;* we did not choose to miss the sight. Indeed we were well repaid for our trouble; the entrance is wonderfully grand; and the remainder of what we saw was very fine.

2nd.—To Oban.

3rd.—We hired a boat to carry us to Arosh, and set off at 6 o'clock with four men. We had a comfortable voyage, and arrived pretty expeditiously in five hours and a half. From thence we walked through a good deal of rain and wet

ground to Loch Nagaul. There we found a boat belonging to a Mr. John Maclean, and after conversing with two men who lived at the head of the Loch, and agreeing to give them whatever Mr. M. should judge fit, we went to Mr. M.'s exceedingly wet in our feet, but comfortable in other respects. We were kindly received: and dinner being nearly ready we stayed. Afterwards he went with us to the boat; but lo! after four hours' stay we found the boat not touched, nor anything got ready. The two men behaved with the greatest sang froid, and being desirous to impose upon us in a very shameful manner, we dismissed them with indignation; and took only Mr. M.'s man and one of our own, whom we had taken with us for our guide. The men evidently supposed we could not do without them; there being little or no wind; but Mr. B., Mr. K. and myself determined to take two oars, alternately relieving one: we however had scarcely proceeded fifty yards before a breeze sprung up, and we sailed in three hours to Lagganulva, where we arrived at 9. The landlord, M^c^Kinnon, and another man, went with us next morning in our borrowed boat to Staffa. We set off a little after five, and arrived in two hours and three quarters. The weather both thither and from thence was as favourable as could be conceived. . . . . My mind was somewhat occupied about my dear brother Thomason and my people, and our fellow-traveller whom we had left at Oban. Never was there a finer day, never a more prosperous voyage. We set off from Arosh at 10 minutes past 4, and arrived at Oban at twenty-five minutes past 7. Mr. Stevenson and the other inhabitants of Oban had concluded that it was impracticable to visit Staffa on account of the tempestuousness of the weather; and when they found us return, they concluded for certain that we had come back without making the attempt. When we assured them that we had been, and had spent two hours on the Island, they were quite amazed, and declared that they never knew the voyage performed in so short a time before: so graciously did God deal with us! The wind invariably blew from the quarter that favoured us, whether we sailed north or south, or west or east.

6th.—To Inverary by Loch Etive and Loch Awe.

7th.—To Arrochar. In this romantic road, very little inferior even to Glen Coe, we passed through Glen Croe. We did not go to the town, but called on the minister. We had a warm debate about justification by faith. I was enabled to speak as I would ever wish to speak on that subject: I contended earnestly for the faith, but I hope with love, and modesty.

8th.—At Sir James Colquhoun's.

9th.—In the evening I spoke to the family and many of the neighbours, and had a good season; but the servants never, either at morning or evening prayers, enter into the parlour. This I hope will one day be altered.

10th.—To Dumbarton and Glasgow.

17th.—About 8 in the evening we reached Edinburgh, having experienced nothing but love and mercy during our long absence from it. We called on Dr. Hunter almost immediately, and had a confirmation of what we had before heard by report,—the strenuous opposition of the *moderate* party to my preaching. They had called on all who had employed me, and complained to them as offending against the laws of the Church. They had called on Mr. B. just before our departure; but none of the offenders judged they had transgressed any law; and Dr. H. in particular answered them with great wisdom and firmness. He told them that there were other violations of their laws, (viz., the attending of plays and the neglecting of parochial visitations), which needed more to be inquired into, and which would be inquired into, if any inquiries relative to the other matter were instituted. But, though this idea will probably stop them from criminating individuals, *they will most likely bring in an overture in May next, to prevent any from officiating in their churches who are not in a capacity to receive a presentation in their church.* This will effectually cut off all intercourse between the English ministers and the Presbyterian congregations. But God reigneth, and will support his own cause.

19th, Sunday.—Heard Mr. Dickson in his own chapel. Preached in the afternoon for Mr. B. and in the evening at Leith. Eight ladies had engaged in a society for visit-

ing and relieving the sick. God had already given them much encouragement.

21st.—Preached in the evening to a large and attentive congregation my farewell sermon.

23rd.—Engaged a gentleman, a Mr. Rutherford of Glasgow, to take a chaise with me to Carlisle. We set out at 6 in the evening. The separation from my dear friends was very affecting to us all. It was a sweet season; and I trust our hearts will long be comforted with the remembrance of it. After dinner our prayer was interrupted by weeping, and we concluded it with singing. Before tea we had another prayer.

Carlisle, Aug. 25th.—Visited Mrs. Gilpin, and had a sweet season in expounding John vi. about mid-day. Went in the afternoon to Scaleby Castle. Mr. and Miss Fawcett received me very kindly, and returned with me in my chaise to Carlisle.

26th.—Preached twice, and had tolerably comfortable seasons. In the evening I spoke at Mrs. Gilpin's; we had a blessed season on Luke xi. 21, 22. Old Mrs. G. was much affected and my soul was much knit to her.

28th.—*Mrs. G., notwithstanding she is* 90 *years of age, came to breakfast with me at* 7 *o'clock in the morning :* this was a sweet mark of the love and zeal with which her soul was filled. Arrived at 9 in the evening at Lancaster. Mr. and Mrs. Housman were well, and showed me much kindness."

After one or two more brief entries, the Journal terminates.

In alluding to these tours in his MEMOIR, Mr. Simeon remarks;—"Amongst the many blessings which God vouchsafed to me in those journeys, there were two in particular, for which I have reason to adore his name." [The first of these was the event at Moulin, already noticed at page 122.]

"Another occasion was at Leith, near Edinburgh. I had in my way to Scotland set on foot a Female

Society for visiting and relieving the sick; and I thought God might render me useful in the same way at Leith. I suggested the idea to Mr. Colquhoun the minister, who highly approved of it; and being to preach that evening, I stated briefly and generally my views to the congregation, and promised, on my return from a little exercise for a fortnight or three weeks, to preach a sermon to them on the occasion; but on my return I had the happiness to find a society established upon my plan, and a large sum of money raised to carry it on; so that instead of having occasion to beg for subscriptions, as I intended, I had only to return thanks for the activity shewn, and the sums already subscribed; and I believe the Society flourishes to this very day. O! that every journey I may in future take may abound with such instances of God's kindness towards me, and be so sanctified to the good of my fellow-creatures!

In my return through Carlisle I had another opportunity of serving God, and I trust, of benefiting my fellow-creatures. The church of my dear and honoured friend Mr. John Fawcett was at that time very much distracted by the Methodists, I mean, by the followers of Mr. Wesley, who adopt that name. Of that body there are many thousands, I doubt not, who are truly and eminently pious; but there are also many who are lamentably enthusiastick and deluded. The doctrine of sinless perfection is not only espoused by many of them, but maintained as actually existing in their own experience. Of his hearers there were some of this cast, who being really pious themselves and very active in doing good, had great sway among the people, and were making proselytes to their opinions.

I happened one afternoon to meet a large party of the principal promoters of these sentiments; and I directed my conversation to the subject, shewing what I conceived to be the evil with which these sentiments were pregnant.

1. They lead persons to look for perfection in themselves, instead of searching out their imperfections.
2. They lead persons to wink hard at their own imperfections, and even their sins, and to call them only temptations, which they consider as no sins.
3. They fill with undue self-complacency those who fancy that they have attained perfection.
4. They prevent those persons from humbling themselves in prayer before God as they ought, and lead them to abound rather in Pharisaical thanksgivings; "I thank thee, &c."
5. They discourage exceedingly those who cannot find in themselves such attainments.
6. They generate the wildest notions imaginable, namely, that men are perfected at this or that instant; when the whole Scripture speaks of sanctification as gradual and progressive.

On such topics as these I insisted at large; and it pleased God so to bless the conversation, that every person in the company was brought to see the erroneousness of the sentiments, which he had begun to adopt; and from that time the minds of many individuals, who had been grievously perplexed, were composed; and union pervaded the whole Church, which was just on the eve of being rent in sunder by divisions. It happened, unfortunately, that the person, who had first introduced these sentiments, was

absent; and it is to be feared continued still to hold them; but no further inroad was made by them, nor has been made ever since."

The Rev. Dr. Buchanan to Mr. Simeon.

"Sept. 3, 1798.

"I entreat you will take the first leisure moment you can spare to let us know how you got home; for, to say nothing of our own concern about you, until I am able to announce your safe arrival at Cambridge, Mrs. Buchanan and I shall have no rest from your numerous friends. I do not imagine that any stranger ever carried with him from Edinburgh so large a share of the good people's affection. I rejoice in it greatly, because it is a regard founded on the love of that precious Gospel, which you are honoured to preach with such ability and acceptance. I have already had some calls from persons to whom your labours were blessed; and I doubt not I shall yet have more. When I reflect on all the circumstances attending your visit to Scotland, I cannot but see the hand of God in it, and I believe it has been graciously ordered for the good of many. To my own soul it has been peculiarly refreshing."

"His visits to Edinburgh," observes a friend in a letter to Mr. Preston, "were always felt as a refreshment, and useful stimulus, by the good people there. The doctrine he preached and expounded to them was the same: but the manner and the illustrations, and the zeal and fervour of his ministrations, both in public and in private, were very different; and were calculated to produce, and did produce, a great effect. I remember well his preaching a most striking

sermon on ministerial duties and faithfulness: in which he introduced, with a view to illustration, the keeper of the light-house on Inch-keith, the island situate in the middle of the Firth of Forth, between Mid-Lothian and Fife. He supposed the keeper to have let the light go out, and that in consequence the coast was strewed with wrecks, and with dead and mangled bodies; and that the wailings of widows and orphans were everywhere heard. He supposed the delinquent brought out for examination before a full court and an assembled people; and at last the answer to be given by him, that he was 'asleep!'—'Asleep!' The way in which he made this 'asleep!' burst on the ears of his audience, who were hanging in perfect stillness on his lips, contrasting the cause with the effects, I remember to this day. I remember on another occasion in Edinburgh, after having finished an impressive discourse, his standing up in full size and with impassioned gesture, and stopping a merry jig which was commencing from the organ."

The fears which Mr. Simeon expressed in his Diary, respecting an attempt to 'prevent any from officiating in the (Scotch) Churches, who were not in a capacity to receive a presentation in that Church,' appear to have been but too well founded.

Dr. Buchanan writes:—

"Dec. 28, 1798.

"You have heard, I find, of what was done at our last Synod. Since you left us, all the fierceness of *moderation* has been excited by what is going on at the Circus. . . . Accordingly at the Synod they resolved on an overture to the next Assembly, by which it is proposed that no preacher, who is not a licentiate, and no minister, who has not been or-

dained by some Presbytery of this Church, shall ever be employed in any of our pulpits under severe penalties. Your friends Drs. Hunter, Kemp, Davidson, and I, opposed it all in our power; but it was carried by a considerable majority. . . . . Not only your particular friends, but all the serious people here are grieved and offended at it; and should it pass into a law, as there is reason to fear it will, it will sour the minds of many worthy people against our establishment."

The unusual earnestness and fervour of Mr. Simeon's manner in all his addresses, whether in public or private, liable as it was to be misapprehended by strangers, was now thoroughly understood and appreciated by his friends. His evident sincerity, his unwearied and disinterested exertions, and entire consistency of character, had won for him the devoted attachment of those who had the opportunity of most intimately observing him. Prejudices began to yield to sentiments of respect, and even of admiration, in the minds of many, who had at one time regarded him with doubt, if not with dislike. Thus his early friend and schoolfellow Mr. Michell writes respecting the change in his own views, and more particularly in those of Dean Milner:—"During the year 1795 to 1800 I was in college, (King's). My very frequent intercourse with him [Mr. Simeon] daily increased my admiration of his character, and my desire to render him any assistance, by every public and private effort within my power. During my proctorship with Mr. Vickers of Trinity Hall, we zealously united in defending him from those insults, which he occasionally experienced in his Church, on the Sunday evenings and his weekly lectures. Dr. Milner's sentiments

respecting him were a memorable instance of the Dean's Christian candour and judgment. In the presence of Dr. Jowett and myself he more than once declared, that he had rigorously for some years scrutinized the character and conduct of Mr. Simeon, and for a time entertained some doubts of his sincerity; but was now perfectly convinced of his truly Christian spirit and usefulness, and of his unreserved devotedness to the glory of God."

The favour Mr. Simeon had enjoyed in his northern tours, and the deep interest he had begun to feel for his many friends there, so far from lessening his regards for his own flock, or impairing his energies at Cambridge, appear only to have prepared him for more vigorous and self-denying exertions. Such was his devotion to his work, that he could scarcely find time for the common enjoyments, or even the ordinary courtesies of life.

To Mr. Edwards he writes:—

"Oct. 24, 1798.

"The only excuse I can make for my neglect is, that my attention to my work is so unintermitted as to leave me no time to see a friend, to write a letter, to go into Chapel twice a week as Dean, or scarcely to eat my dinner. I scarcely ever go to hall, and I intend to give up my office, and take a Bursarship instead. You will say, I overdo the matter, and shall hurt my health.—I answer, I trust not; because I make a point of riding every day, unless my work or the weather render it particularly inconvenient. Blessed be God, my work is my meat and drink: I only want more spirituality in it. If this excuse will not do, I can only say,—You have neighbour's

fare; for I have not yet answered any of the letters that arrived while I was in Scotland; so that if *you* do not pardon me, I know not what I must expect from others.

"Marvellous news have I to tell you of the goodness of God. Pride and vanity and unbelief would have been ready to suggest, (but thanks be to God, who did not permit me to listen to them,) that if I went away for four months, the work would be at a stand at home. Behold! since my return, no less than nineteen persons have applied to me to be received into my societies, of whom I had no knowledge at all (except in one or two cases), when I went away; and, what is wonderfully gracious, there is not one of them that owed his first impressions to my ministry; and but one to the ministry of Mr. Thomason. All were awakened either gradually and insensibly by God himself, or by conversation with one or other of my people. Tell me, does not this say aloud in our ears, that if we will endeavour to move in God's way and do his work, He will take care of our concerns? *So* I construe it; and the reflection affords me infinitely more consolation than if I had been instrumental to their conversion. Let us bless our God and labour for him more and more."

The great subject of Missions to the Heathen, which had so long engaged Mr. Simeon's earnest attention, and for which he had laboured to enlist the zeal of his friends, was at length to receive the consideration due to its importance. Measures began to be proposed for forming a Missionary Society 'in direct connexion with and under the sanction of the Church of England.' Certain resolutions of a

practical character were suggested by Mr. Venn, to be considered in detail at the Eclectic: and as the subject had originally been discussed at Mr. Simeon's desire, 'the Society felt the propriety of inviting him to assist at their next meeting.' Accordingly Mr. Venn undertook to write to him, and requested his attendance on the occasion.

"Feb. 23, 1799.

"My dear Friend,

"Mr. Burn of Birmingham has been applied to by the [London] Missionary Society, to preach their Anniversary Sermon. Demurring on account of the little countenance given to them by their evangelical brethren in the Establishment, he wished to know the reason why the Eclectic Society in particular did not unite with them. This wish was stated to the Society, and brought on a long and interesting conversation at our last meeting, respecting the nature of Missions. Two points were unanimously assented to; one, that the [London] Missionary Society was not formed upon those principles, which were either calculated to produce success, or to justify our publicly uniting with them: the other, that it was the indispensable duty of every minister of the Church in general, and of ourselves in particular, to promote by all the means in our power the propagation of the Gospel abroad. We enquired in some degree into the possibility of our doing this, without being irregular, and it was thought that it might be done, without infringing upon the order of the Establishment in any material point. The subject was however thought so important, that it was determined to appropriate another afternoon to its consideration, although it wholly

engrossed our last. Accordingly, Monday se'nnight was fixed for the discussion of this question:—'By what methods may we most effectually contribute to the propagation of the Gospel amongst the Heathen.' On that day I am to move three resolutions, to be entered upon the Society's book, which were partly considered at our last meeting: The first, expressing it to be the duty of each member of the Society to pray daily for a proper spirit to feel the deplorable state of the Heathen, and for direction and grace to endeavour to promote their conversion. This also to be one subject in the prayer made at the Eclectic. The second proposes, that we should each write to four or five of our intimate friends, and engage them to unite with us both in prayer, and also in looking around to discover either a minister or a layman, who appears to be influenced by a true missionary spirit, and who is properly qualified and willing to offer himself to the service of Christ. The third, that we should each bear in our mind the great work of promoting a Mission, and revolve the various plans for best carrying it into execution, as also determine in what country it may be best set on foot. You will see that the object of these resolutions is to set on foot an enquiry, and to direct our attention and those of our friends to the subject. . . . . It is not proposed that the Eclectic Society should do more than be the father of such a plan; nor that any funds should be raised till *proper men* are found, for whom we must earnestly pray; knowing that the Spirit of God must in all these cases lead, and that our business will be only to give temporal assistance and advice to those whom He has appeared to set apart for the work. Recollecting that we once

before, at your desire, discussed a similar question, the Society felt the propriety of inviting you to assist at our next meeting, and I undertook to write to you upon that head."

This meeting was held March 18th. "Fourteen members were present. Mr. Venn opened the discussion, by insisting upon the duty of doing something for the conversion of the Heathen. Mr. Charles Grant urged the founding of a Missionary Seminary. The Rev. Josiah Pratt advocated the adoption of the Resolution, as 'breathing a quiet, humble, dependent spirit.' The Rev. Charles Simeon, with characteristic distinctness of purpose and promptitude of zeal, proposed three questions:—'*What can we do?—When shall we do it?—How shall we do it?*——*What can we do?* We cannot join the [London] Missionary Society; yet I bless God that they have stood forth. We must now stand forth. We require something more than resolutions—something ostensible—something held up to the public. Many draw back because we do not stand forward.—*When shall we do it?* Directly: not a moment to be lost. We have been dreaming these four years, while all England, all Europe, has been awake.—*How shall we do it?* It is hopeless to wait for Missionaries. Send out Catechists. Plan two years ago. Mr. Wilberforce.' —The result of this meeting was a general consent that a Society should be forthwith formed, by inviting a few of those upon whose concurrence in their own views they could rely; and that a Prospectus of their proceedings should be afterwards prepared, and that then their plans should be laid before the Heads of the Church. The next meeting of the Eclectic was devoted to the same subject, and the

Rules of the proposed Society were considered and settled. On the 12th of April a meeting was held at the Castle-and-Falcon Inn, Aldersgate Street, '*For the purpose of Instituting a Society amongst the Members of the Established Church for sending Missionaries among the Heathen.*' The Rev. J. Venn was in the chair, and detailed the objects of the Meeting *." Sixteen clergymen and nine laymen were all that composed that small assembly; but the blessing of God was manifestly with them in their 'work of faith and labour of love.' 'The Society for Missions to Africa and the East,' then formally established, grew and advanced like the grain of mustard-seed; and in less than half a century it has carried the knowledge of 'the unsearchable riches of Christ' to Western Africa and New Zealand—to India, North and South—to Ceylon and Bombay—to the West Indies—to the shores of the Mediterranean—to the wild Indian in North West America; —and, at length, has extended its holy efforts to the vast field opened to us among the countless multitudes of China. May the Spirit of the Lord Jesus Christ rest abundantly upon all who are connected with this and kindred institutions; and may the language of their prayers ever be, 'God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations!'

---

* See Appendix to Rev. H. Venn's Sermon.

CHAPTER VIII.

HAPPY HOURS AT SHELFORD—STRAW MANUFACTORY AT STAPLEFORD—LETTER FROM BISHOP BOWSTEAD—MR. SOWERBY BECOMES CURATE OF TRINITY CHURCH—HIS EARLY DEATH—UNEXPECTED LEGACY—PUBLICATION OF 'HELPS TO COMPOSITION'—THE PREFACE—CONVERSATION WITH WESLEY—LETTERS TO A YOUNG CLERGYMAN—MR. SIMEON'S INFIRMITY OF TEMPER—HIS HUMBLE ACKNOWLEDGEMENT OF IT—HENRY MARTYN—MR. SIMEON ENGAGES HIM AS HIS CURATE—HENRY KIRKE WHITE—MR. THOMASON PROPOSES TO BE A MISSIONARY—LETTERS TO HIS MOTHER—TO MR. VENN—TO MR. EDWARDS AND TO MR. THOMASON.

1800—1807.

"Do you remember a very pleasant spot," writes Mr. Thomason to his mother, "where there are two bridges, and you have a sweet view on both sides? Close to that spot is our mansion; the walks extend down to the river. A more beautiful place I never saw: it is the garden of Cambridgeshire. When I look around me, it seems a dream: I can scarcely persuade myself it belongs to me. If you think of me between the hours of twelve and two, you may imagine me walking in the shrubbery with my little Hebrew Bible in my hand. Should the sun be very hot, depend upon it, I have taken my seat under the shade of a thick chestnut: there I endeavour to collect my thoughts and stir myself up to diligent improvement and application of the Word of God. But alas! I find it easier to admire the landscape around me, than to raise my

heart to Him who made it; easier to thank Him for the walks and gardens, than to besiege a throne of grace for spiritual blessings: yet these are what I earnestly long for, and without which my soul cannot be satisfied. Mr. Simeon has a room on the ground-floor, which opens into a delightful pleasure-garden, surrounded by a wall, where he can walk privately, in which he so much delights. One door of his room opens into my study, so that we are as near each other as possible. His friendship I must name amongst my chief blessings; he is more and more dear to us, as indeed he ought to be; his kindness to us is wonderful. It quite overpowers me when I think of it. I hope we shall provoke one another more and more to abound in the work of the Lord. O how short is time! I am sure there is no time for idleness: would to God that the preciousness of each passing hour might be more deeply impressed upon my mind."

Such incidentally is the view we obtain, during the summer of 1800, of the retired hours of these endeared friends. The pure and peaceful enjoyments of their lovely retreat at Shelford not only deepened and matured their mutual esteem and love, but prepared them for the more vigorous discharge of their sacred labours. Neither of them indeed was at all inclined to be 'slothful in business;' but by this refreshing and hallowed intercourse they became 'fellow-helpers to the truth,' and encouraged each other to be yet more 'fervent in spirit, serving the Lord.' From this home of peace and holy meditation Mr. Simeon could easily accompany his friend, in their pastoral visits to the adjacent village of Stapleford; and here amongst the cottages of the poor he soon found

another field for the exercise of his benevolence. Whilst devoting his first and best efforts to advance their spiritual good, he was not slow to promote, as far as he had the power, their temporal welfare. For the employment of a large number of those, who had no certain means of support, he established, at his own expense, a manufactory for the plaiting of straw. The design prospered beyond his expectation, and produced the most beneficial results both in the comforts and habits of those employed. Nor were these effects transient; the late Bishop of Lichfield*, some time after Mr. Simeon's death, in a letter to the Editor, describes the happy results of Mr. Simeon's various 'labours of love' as still to be witnessed. "Whilst at Stapleford to-day," he writes, "I heard some interesting anecdotes of the late Mr. Simeon, which may not perhaps be altogether unworthy the notice of his biographer. When Mr. S. was curate there, he formed a society, chiefly amongst the poorer classes, which met together at stated times for prayer; and a remnant of this society still exists, and holds its meetings with the wonted regularity; and I believe these meetings are conducted with the utmost sobriety, and with the greatest benefit to the parties. Mr. Simeon also introduced the plaiting of straw at Stapleford, a species of industry which still exists there, and which has contributed greatly to the welfare and comfort of the poor. But perhaps these circumstances are already well known to you. To me however the latter circumstance presents Mr. Simeon's character in a new point of view, and tends

* Dr. Bowstead, formerly Fellow and Tutor of Corpus Christi College, Cambridge.

to exalt the high opinion I had previously entertained of his sagacity and prudence. Those of the poor, who were of Mr. Simeon's flock, dwell with great delight, I am told, on the recollections of his ministry amongst them. Such incidents as these, referring as they do to the simple annals of the poor, may excite a touching and beneficial interest even amidst the records of greater and more splendid, but not necessarily more enduring labours and achievements."

About this period Mr. Simeon had the happiness of obtaining the friendship, and for a short season the services, of a distinguished member of the University —the Rev. Thomas Sowerby, Tutor of Queen's College*. He was a man of no common intellectual powers, having two years previously obtained the highest mathematical honour as Senior Wrangler. Such however had been his prejudice against Mr. Simeon and the doctrine he taught, that only a few months before he took his degree, he would have deemed it an offence, amounting 'almost to an insult,' if any one had ventured to affirm he would at a future period officiate in Trinity Church. But these unworthy feelings had happily begun to yield to convictions, which for some time had been at work in his mind, in consequence of a sermon he had been led to hear in that Church. "On one occasion," observes Mr. Sargent, "he did venture within its walls, and returning with a conscience in some degree roused, and with a mind at once reflecting and resisting, he met providentially with a friend, who, with combined ability, discretion, affection, and eventual success,

---

* Formerly of Trinity; but after his degree elected a Fellow of Queen's.

combated his objections. 'He called upon me one Sunday evening,' this friend relates, 'a few weeks before his degree, and began to tell me of a sermon which he had heard at Mr. Simeon's, where he had gone chiefly from curiosity. I assured him that he had misunderstood Mr. Simeon—that his report was altogether incorrect—that it arose from his never having considered the subject at all. This led to a long discussion, during which he became very calm and serious, and much interested: we went down to supper in the hall continuing our conversation, but so much were we engaged in it we stopped in the court, (I could point out the very place) and were so deep in discussion that we lost our suppers: the result was, that I undertook to produce a series of scriptural passages, which would shew what Mr. Simeon *did* mean, and *which would prove that he was right.* In two or three days I did so, and in two or three days more he told me, he had been much struck by our conversation, and by the passages which I had put into his hand; that this was a subject which demanded thoughtful inquiry; that he had not then leisure, as degree time was just upon him, but that he would examine the Scriptures carefully after his degree. He went into Cumberland in the summer, and at length came a letter telling me that he saw his error, and that the doctrine of Mr. Simeon was the truth of God's word.' Short was that course on which Mr. Sowerby, in conjunction with Mr. Thomason, now entered. The hidden and inextinguishable sparks of consumption were burning within; and that disease, after no very long delay, manifested itself; proving to be an angel charged to introduce the Christian sufferer to a state of being for which his meetness was most

clear; for who loved more unfeignedly than he?—who, whilst he was able, preached more faithfully those truths, which tend to 'humble the sinner, to exalt the Saviour, and to promote holiness?' So soon did Mr. Sowerby sink, that when Mr. Thomason was hastening to his final destination, that friend, who had been instrumental in leading him into the way of peace, witnessed the proof of that peace on the bed of languishing and in a dying hour, and found that indeed it passed all understanding."

Among many incidents of lighter moment, which from time to time arose to encourage Mr. Simeon amidst much opposition and trial, perhaps the following is not unworthy of being recorded. He had recently endured considerable loss on account of his self-denying benevolence, when very unexpectedly he received, from an unknown hand, this somewhat remarkable token of confidence and respect.

"Cambridge, Oct. 8, 1800.

"As one of the executors of the late Mr. —— it is my duty to inform you, that he has by his will left you a legacy of eight hundred pounds, in the words mentioned on the other side; and the further sum of one hundred pounds for your trouble in the disposition thereof."

Upon the front of this letter Mr. Simeon has written:—"I had about a year before suffered great loss in my fortune (no matter how) for doing good with my money. Here a man, *whom I never saw*, left me £800 to do good with, and no responsibility in accounting for it. *No one needs to tell me whence this came.*"

In the course of the following year Mr. Simeon

completed the design, which he had before announced, of adding another series of Skeletons to the former volume. These amounting in number to five hundred, were published in two large volumes, and arranged systematically under the following heads:—Types—Prophecies—Parables—Miracles—Warnings—Exhortations—Promises—Examples. The first volume being reprinted uniformly with these two, the whole work was now designated, '*Helps to Composition;*' and was introduced to the public by a very important doctrinal preface, in which Mr. S. states his object to be 'freely and without reserve' to express his sentiments upon the great controversy of those times, being 'exceedingly desirous to counteract that spirit of animosity, which had so greatly prevailed against those who adhere to the principles of the established Church.' The statements contained in that preface Mr. Simeon deemed so important (at least in this point of view) that in his 'Answer to Dr. Marsh's Inquiry, respecting the neglecting to give the Prayer-book with the Bible,' (published in 1812,) he introduces nearly the whole of these remarks, that his readers might 'know how far these sentiments are repugnant to the Articles or Liturgy of the Church of England.' And he observes further, 'that this part of the preface was originally written *on purpose to prevent even a possibility of misrepresentation* on the part of those who are so forward to designate their brethren by injurious and obnoxious appellations.' On the margin of his own copy Mr. Simeon has written; 'The reader is requested to bear in mind, that the extract could not possibly have been shortened without mutilating the subject, which is of extreme importance both in itself, and in reference to

Dr. M.'s pamphlet. The Author hopes that this will plead his excuse for the length of the extract.' As Mr. Simeon continued to attach 'extreme importance' to this preface to the end of his life, and always referred to it as the best exposition of his views on the Calvinistic controversy, it is here given entire.

EXTRACT *from the* PREFACE *of the 'Helps to Composition.'*

"In the discussion of so many subjects, it cannot fail but that every doctrine of our holy religion must be more or less canvassed. On every point the Author has spoken freely, and without reserve. As for names and parties in religion, he equally disclaims them all: he takes his religion from the Bible; and endeavours, as much as possible, to speak as that speaks *. Hence, as in the Scriptures themselves, so also in this Work, there will be found sentiments, not really opposite, but apparently of an opposite tendency, according to the subject that is under discussion. In writing, for instance, on John v. 40. '*Ye will not come to me that ye might have life,*' he does not hesitate to lay the whole blame of men's condemnation on the obstinacy of their own depraved will: nor does he think it at all necessary to weaken the subject by nice distinctions, in order to support a

---

* "If in any thing he grounded his sentiments upon *human* authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of *the Church of England.* He has the happiness to say, that he does *ex animo,* from his inmost soul, believe the doctrines to which he has subscribed: but the reason of his believing them is not, that they are made the Creed of the Established Church, but, that he finds them manifestly contained in the Sacred Oracles."

system. On the contrary, when he preaches on John vi. 44. '*No man can come unto me, except the Father who hath sent me draw him,*' he does not scruple to state in the fullest manner he is able, 'That we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will*;' nor does he judge it expedient on any account to soften, and palliate, and fritter away this important truth. While too many set these passages at variance, and espouse the one in opposition to the other, he dwells with equal pleasure on them both; and thinks it, on the whole, better to state these apparently opposite truths in the plain and unsophisticated manner of the Scriptures, than to enter into scholastic subtleties, that have been invented for the upholding of human systems. He is aware, that they who are warm advocates for this or that system of religion, will be ready to condemn him as inconsistent: but, if he speak in exact conformity with the Scriptures, he shall rest the vindication of his conduct simply on the authority and example of the Inspired Writers. He has no desire to be wise above what is written, nor any conceit that he can teach the Apostles to speak with more propriety and correctness than they have spoken.

"It may be asked perhaps, How do you *reconcile* these doctrines, which you believe to be of equal authority and equal importance? But what right has any man to impose this task on the preachers of God's word? God has not required it of them;

* The Tenth Article.

nor is the truth or falsehood of any doctrine to be determined absolutely by this criterion. It is presumed, that every one will acknowledge the holiness of God, and the existence of sin: but will any one undertake to reconcile them? or does any one consider the inability of man to reconcile them, as a sufficient ground for denying either the one or the other of these truths? If then neither of these points are doubted, notwithstanding they cannot be reconciled by us, why should other points, equally obvious in some respects, yet equally difficult to be reconciled in others, be incompatible, merely because we, with our limited capacity, cannot perfectly discern their harmony and agreement?

"But perhaps these points, which have been such a fruitful source of contention in the Church, are not so opposite to each other as some imagine: and it is possible, that the truly Scriptural statement will be found, not in an exclusive adoption of either, nor yet in a confused mixture of both, but in the proper and seasonable application of them both; or, to use the language of St. Paul, 'in rightly dividing the word of truth.'

"Here the Author desires to speak with trembling. He is aware that he is treading upon slippery ground; and that he has but little prospect of satisfying any who have decidedly ranged themselves under the standard either of Calvin or Arminius. But he wishes to be understood: he is not solicitous to bring any man to pronounce his Shibboleth; much less has he any design to maintain a controversy in support of it: he merely offers an apology for the sentiments contained in his publication, and, with much deference, submits to the public his views of

Scripture truth: and, whether they be perfectly approved or not, *this* he hopes to gain from all parties, a favourable acceptance of what they do approve, and a candid forbearance in the points they disapprove.

"This being premised, he will proceed to state the manner in which these apparently opposite tenets may, in his judgment, be profitably insisted on.

"It is supposed by many, that the doctrines of grace are incompatible with the doctrine of man's free-will; and that therefore the one or the other must be false. But why so? Can any man doubt one moment whether he be a free-agent or not? he may as well doubt his own existence. On the other hand, will any man who has the smallest spark of humility affirm, that he has 'made himself to differ; and that he has something which he has not received' from a superior power*? Will any one refuse to say with the Apostle, 'By the grace of God I am what I am†?'

"Again; as men differ with respect to the first beginnings of a work of grace, so do they also with respect to the manner in which it must be carried on; some affirming, that God has engaged to 'perfect that which concerneth us;' and others, that even St. Paul had reason to fear 'lest he himself should become a cast-away.' But why should these things be deemed incompatible‡? Does not every man feel within himself a liableness, yea, a proneness, to fall? Does not every man feel, that there is corruption

---

* 1 Cor. iv. 7. † 1 Cor. xv. 10.

‡ "Benhadad *might* have recovered from his disease, though God had decreed that, by Hazael's device, he should die of it; (2 Kings viii. 10.) So we *may* (for aught that there is in us) die in our sins, though God has decreed that he will save us from

enough within him to drive him to the commission of the greatest enormities, and eternally to destroy his soul? He can have but little knowledge of his own heart who will deny this. On the other hand, who that is holding on in the ways of righteousness, does not daily ascribe his stedfastness to the influence of that grace, which he receives from God; and look daily to God for more grace, in order that he may be 'kept by *his* power through faith unto salvation *?' No man can in any measure resemble the scripture saints, unless he be of this disposition. Why then *must* these things be put in opposition to each other, so that every advocate for one of these points must of necessity controvert and explode the other? Only let any *pious* person, whether Calvinist or Arminian, examine the language of his prayers after he has been devoutly pouring out his soul before God, and he will find his own words almost in perfect consonance with the foregoing statement. The Calvinist will be confessing the extreme depravity of his nature, together with his liability and proneness to fall; and the Arminian will be glorifying God for all that is good within him, and will commit his soul to God, in order that 'He who has laid the foundation of his own spiritual temple, may also finish it.'

---

death. In both cases the decree of God stands; but the possibility of the event, *as considered in itself*, remains unaltered. Neither our liableness to perish prevents the execution of God's decree; nor does his decree alter our liableness (*in ourselves*) to perish."

* 1 Pet. i. 5. † Zech. iv. 9.

"A circumstance within the Author's knowledge reflects so much light upon this subject, that he trusts he shall be pardoned for relating it.

"A young Minister, about three or four years after he was

"Doubtless either of these points may be injudiciously stated, or improperly applied. If the doctrines of Election and Predestination be so stated as to destroy man's free agency, and make him merely

---

ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom; and, wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: 'Sir, I understand that you are called an Arminian; and I have been sometimes called a Calvinist; and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission I will ask you a few questions, not from impertinent curiosity, but for real instruction.' Permission being very readily and kindly granted, the young Minister proceeded to ask, 'Pray, Sir, do you feel yourself a depraved creature, so depraved, that you would never have thought of turning unto God, if God had not first put it into your heart?'—'Yes,' says the veteran, 'I do indeed.'—'And do you utterly despair of recommending yourself to God by anything that you can do; and look for salvation solely through the blood and righteousness of Christ?'—'Yes, solely through Christ.'—'But, Sir, supposing you were at first saved by Christ, are you not some how or other to save yourself afterwards by your own works?'—'No; I must be saved by Christ from first to last.'—'Allowing then that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?'—'No.'—'What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?'—'Yes; altogether.'—'And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?'—'Yes; I have no hope, but in him.'—'Then, Sir, with your leave I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance: it is, in substance, all that I hold, and as I hold it: and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.'

"The Arminian leader was so pleased with the conversation, that he made particular mention of it in his journals; and notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death."

passive in the work of salvation, they are not stated as they are in the Articles and Homilies of our Church, or as they are in the Holy Scriptures. On the other hand, if the doctrines of free-will and liableness to final apostasy be so stated as to rob God of his honour, and to deny that he is both 'the *Author* and the *Finisher* of our faith,' they are equally abhorrent from the sentiments of our Established Church, and from the plainest declarations of Holy Writ.

"The Author humbly apprehends, that there is a perfect agreement between these different points; and that they are equally salutary or equally pernicious, according as they are properly or improperly applied. If, for instance, on hearing a person excuse his own supineness by saying, 'I can do nothing, unless God give me his grace;' we should reply, 'This is true; it is God who alone can give you either to will or to do'—what would be the consequence? we should confirm him in his sloth, and encourage him to cast all the blame of his condemnation upon God himself. But if we should bring before him the apparently opposite truths, and bid him arise and call upon God; we should take the way to convince him, that the fault was utterly his own, and that his destruction would be the consequence, not of God's decrees, but of his own inveterate love of sin.

"Let us suppose, on the other hand, that a person, having 'tasted the good word of life,' begin to boast, that he has made himself to differ, and that his superiority to others is the mere result of his own free-will: if, in answer to him, we should immediately descant on our freedom to good or evil, and

on the powers with which God has endued us for the preservation of our souls, we should foster the pride of his heart, and encourage him, contrary to an express command, to glory before God*: whereas, if we should remind him, that 'by the grace of God we are what we are,' and that all must say, 'Not unto us, O Lord, not unto us, but unto thy name be the praise,' we should lower his overweening conceit of his own goodness, and lead him to acknowledge his obligations to God.

"Let us illustrate the same in reference to the two other doctrines we mentioned, namely, The perseverance of the saints, and our liableness, in ourselves, to 'make shipwreck of the faith.' Suppose a person say, 'I need not be careful about my conduct;' for 'God has begun the good work within me, and has engaged to perform it till the day of Christ:' if we were to begin extolling the covenant of grace, and setting forth the truth of God in his promises, we should countenance his error at the very time that he was turning the grace of God into licentiousness. But if we should warn him against the danger of being given over to a reprobate mind, and of perishing under an accumulated load of guilt, we should counteract his sinful disposition, and stimulate him to flee from the wrath to come.

"On the other hand, if a humble person should be drooping and desponding under a sense of his own corruptions, and we should spread before him all our difficulties and dangers, we should altogether 'break the bruised reed, and quench the smoking flax:' but if we should point out to him the fulness and stability

* 1 Cor. i. 29. Rom. iii. 27.

of God's covenant; if we should enlarge upon the interest which Christ takes in his people, and his engagements that 'none shall ever pluck them out of his hand*;' it is obvious, that we should administer a cordial to his fainting spirit, or (as God requires of us) we should 'strengthen the weak hands, and confirm the feeble knees, and comfort the fearful heart.'

"These sentiments may perhaps receive some confirmation from the conduct of the apostle Paul. In administering the word, he consulted the state of his auditors, and apportioned to them either 'milk or strong meat,' according to their ability to digest and improve it†. In reference to this we may say, that the doctrines of human liberty, and human frailty, together with the other first principles of Christianity, are as milk, which those who are yet 'babes in Christ,' must have set before them: but that the doctrines of grace, or 'the deep things of God,' are rather as strong meat, which none can digest, unless they have grown to some stature in the family of Christ, and 'had their spiritual senses long exercised in discerning good and evil‡:' and that, as strong meat, which would nourish an adult, would destroy the life of an infant; and milk that would nourish an infant, would be inadequate to the support of a man oppressed with hard labour; so it is with respect to the points which we have been considering. Or, if we may be permitted a little to vary this illustration, the one sort of truths are as food proper to be administered to all; whereas the other are rather as cordials for the support and comfort of those who need them.

"In a word, there seems to be a perfect corre-

* John x 27, 28. † 1 Cor. iii. 1, 2. ‡ Heb. v. 12, 14.

spondence between God's works of providence and grace: in the former, 'he worketh all things according to the counsel of his own will,' yet leaves men perfectly free agents in all that they do; so in the latter, he accomplishes his own eternal purpose both in calling, and in keeping, his elect; but yet he never puts upon them any constraint, which is not perfectly compatible with the freest operations of their own will.

"The Author well knows that these doctrines *may be*, and alas! *too often are*, so stated as to be really contradictory. But that they *may be* so stated as to be profitable to the souls of men, he hopes is clear from the illustrations that have been just given*.

"He trusts he shall be pardoned if he go yet further, and say, that in his judgment, there not only is no positive contradiction in this statement, but that there is *a propriety* in it, yea, moreover, *a necessity* for it, because there is *a subserviency in these truths, the one to the other*. God elects us; but he carries his purpose into effect by the free agency of man, which is altogether influenced by rational considerations. So also he carries on and completes his work in our souls, by causing us to feel our proneness to apostatize, and by making us cry to him daily for the

---

* "Many have carried their attachment to system so far, that they could not endure to preach upon any passage of Scripture that seemed to oppose their favourite sentiments; or, if they did, their whole endeavour has been to make the text speak a different language from that which it appeared to do. In opposition to all such modes of procedure, it is the Author's wish in this preface to recommend a conformity to the Scriptures themselves without any solicitude about systems of man's invention. Nor would anything under heaven be more grateful to him than to see names and parties buried in eternal oblivion, and primitive simplicity restored to the Church."

more effectual influences of his grace. Thus, while he consults his own glory, he promotes our greatest good, in that he teaches us to combine humility with earnestness, and vigilance with composure.

"The Author would not have troubled the Reader with this apology, were it not that he is exceedingly desirous to counteract that spirit of animosity, which has of late so greatly prevailed against those who adhere to the principles of the Established Church. Not that he has himself any cause to complain; on the contrary, he has reason to acknowledge, that his former volume met with a far more favourable reception from the public than he ever dared to expect. But he would wish his work to be brought to this test—Does it uniformly tend

"TO HUMBLE THE SINNER?
"TO EXALT THE SAVIOUR?
"TO PROMOTE HOLINESS?"

"If in one single instance it lose sight of any of these points, let it be condemned without mercy*. But, if it invariably pursue these ends, then let not any, whatever system they embrace, quarrel with an expression that does not quite accord with their views. Let them consider the general scope and tendency of the book: and, if it be, as he trusts it is, not to strengthen a party in the Church, but to promote the good of the whole; then let smaller differences of sentiment be overlooked, and all unite in vindicating

---

* "By this expression the Author means, that such is his abhorrence of every principle which militates against any one of the points referred to, that he conceives it almost impossible that a word should fall from his pen, which, if candidly interpreted, can be justly said to contradict them."

the great doctrines of SALVATION BY GRACE THROUGH FAITH IN CHRIST."

The two following letters, though of an earlier date, are introduced here to illustrate the character of the private advice Mr. Simeon was accustomed to give to his younger brethren in the ministry, and to exhibit the affectionate interest with which he never ceased to regard them in their various spheres of labour and trial.

"MY DEAR FRIEND, "Jan. 13, 1792.

. . . . "I greatly desire to hear from you; what reception you have met with? What trials you find? How you are enabled to withstand them? What is the frame of your mind? and whether, while you are 'in weakness and fear and much trembling,' you still find your soul increasingly strengthened to war a good warfare! for till I hear *from* you, I do not know what in particular to say *to* you: I can only speak in general terms. Doubtless I may judge in some measure of the feelings of your heart by what I have so often felt in my own: that sometimes you seem determined to live for God, and for him only: that at other times, through the influence of outward temptations or inward corruptions, you seem to halt: and thus that you are maintaining a daily conflict. But if my dear friend will open his mind freely and fully, I will endeavour, with God's permission, to do the same on my part. Many affectionate inquiries are made after you by your friends at Cambridge, and I may add, many earnest prayers are poured out for you before God. You too, no doubt, are often remembering us at the throne of grace: and oh! that God may answer our mutual intercessions by pouring out

upon us all a more abundant supply of grace and peace. All here desire their Christian love to you, and greatly long to hear of your advancement in the divine life.

"My dear friend, walk close with God: it is the only way to be either safe or happy: live retired—read much—pray much—abound in all offices of love—shun the company that may draw you aside—seek the company of those from whom you may receive edification in your soul—be dying daily to the world—consider yourself as a soldier that is not to be 'entangled with the things of this life, in order that you may please Him who hath chosen you to be a soldier:' finally, 'be faithful unto death, and Christ will give thee a crown of life.'"

To the SAME:—

"Feb. 8, 1792.

. . . . "We have truly been partakers both of your joys and sorrows; nor have Mr. Lloyd or Mr. Ramsden been at all backward to sympathize with their much-esteemed friend. Often do we all talk of you, and bear you on our minds at the throne of grace; and often are we comforted in the thought, that you are helping us forward by your prayers for us. Your difficulties are only such as might be expected, at your first coming to a town where you have been so long known. It is natural to suppose that they, who remembered you gay, would still wish you to participate their pleasures; nor will their hopes of keeping you in their shackles be diminished by anything you say from the pulpit; they have been so long used to see an opposition between the precepts and the practice of ministers,

that they do not even consider a worldly pleasurable life as inconsistent with our profession. But, blessed be God that you have been enabled in some good measure to withstand their solicitations: your taking of a decided part at first will keep you from a multitude of snares; and your zeal in establishing family prayer will assuredly bring down the divine blessing upon your soul. Only see in how glorious a manner God displayed his love to Abraham, and the reason he assigned for so doing, Gen. xviii. 17, 19: this surely may encourage you to proceed. Reproach indeed will be the return which your zeal will meet with from your friends; but, one who did not speak at random has said, that he 'esteemed the reproach of Christ as greater riches than all the treasures in Egypt.' Such too will you find it, if you can only take up the Cross. It is our great aversion to the Cross that makes it burdensome: when we have learned to glory in it, we have found the Philosopher's stone. When we are enabled to say with Paul, 'most gladly will I rather *glory* in my infirmities that the power of Christ may rest upon me; therefore *I take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake;' when, I say, we are like-minded with Paul in this respect, we have learned to explain a more difficult riddle than ever Samson's was. But, till we have been taught this lesson, nothing can be done to any good purpose; we shall neither save ourselves nor them that hear us. It is remarkable that our Lord has laid this as the threshold, which we must pass, in order to follow him one single step; 'if any man will be my disciple, let him deny himself, and take up his cross, and follow me;' and again, 'he that saveth his

life shall lose it;' and again, 'he that hateth not father, &c. &c.' And shall this appear unreasonable or hard? surely not; see with what he prefaced this observation: (Matt. xvi. 21—23.) 'From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, &c.' It is with this view that the Evangelist tells us in v. 24. 'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.' Let us therefore be followers of Christ, and 'not be of the world, even as He was not of the world.' His example alone were enough to animate us; but we have more, incomparably more. All our hopes of salvation are founded, if I may so say, on this: all our prospects of usefulness in the ministry depend on this: all the comfort of our souls in this life is intimately connected with this: that is to say, we cannot hope to enjoy present or future happiness ourselves, or to bring others to happiness, unless we 'give ourselves wholly to these things,' and 'study to approve ourselves unto God as workmen that need not to be ashamed.' But on the contrary, if we be faithful stewards, and good soldiers of Jesus Christ; what may we not expect? what peace shall we possess, even the peace that passeth all understanding! what blessings shall we communicate, even such as are of more value than ten thousand worlds! and what glory shall we inherit in the day when it shall be said, 'Thou hast been faithful in a few things, be thou ruler over many things!' But the grand comfort of all is, that our God shall be glorified in us; and that He who shed his blood for us, shall by our means see of the travail

of his soul. Well, my dear brother, go on; faint not, neither be weary, for in due season thou shalt reap if thou faint not. Christ has promised us grace sufficient for us; let us therefore wait upon Him, and we 'shall renew our strength, and mount up with wings as eagles; we shall run and not be weary, we shall march onward and not faint.'

"Mr. Lloyd and myself are at present rather in trying circumstances, being under the necessity of opposing the wishes of the Provost and the whole College: you will remember us therefore before our common Father, who, I doubt not, will carry us through. . . . . I should have been glad to have met you at Mr. Venn's; but as I can only make one visit, I think it best to go there in the spring; especially as I understand you are under the necessity of coming to College soon for a few days: it will give me most unfeigned pleasure to see you, and to converse with you, about these glorious subjects, which are to be our meditation and our delight to all eternity. That they may be daily more and more precious to your soul, is the ardent wish and continual prayer of your most affectionate friend,

"C. Simeon."

It is of great importance that the infirmities of eminent servants of God should ever be faithfully recorded; in order that we may learn what trials and conflicts they had to endure, and how they gained 'power and strength to have victory against the devil, the world, and the flesh.' Thus shall we be the more led to magnify God for his grace bestowed upon them, and at the same time derive comfort and hope for ourselves, when endeavouring to subdue our own

besetting sins. Amongst other infirmities, acknowledged already at the commencement of this Memoir, it may be observed that Mr. Simeon was much tried at times by a certain irritability of temper, which was doubtless not a little aggravated by occasional attacks of the gout. No one however could be more sensible of the evil than he was himself; and never was any one more ready to confess and deplore his failings. Occasionally these outbreaks would almost provoke a smile, from the nature of the incidents out of which they arose. The following is an instance exemplifying these traits of character. Mr. Edwards in a letter to the Editor describes the scene as he witnessed it. "You know how particular our friend was about stirring the fire; and there was also another and greater infirmity of his, of speaking at times, as if he were very angry, about mere trifles. We were one day sitting at dinner at Mr. Hankinson's, when a servant behind him stirred the fire, in a way so *unscientific*, that Mr. S. turned round and hit the man a thump on the back, to stay his proceedings. When he was leaving me, on horseback, after the same visit, my servant had put the wrong bridle upon his horse. He was in a hurry to be gone, and his temper broke out so violently, that I ventured to give him a little humorous castigation. His cloak-bag was to follow him by coach; so I feigned a letter in my servant's name, saying, how high his character stood in the kitchen; but that they could not understand, how a gentleman, who preached and prayed so well, should be in such passions about nothing, and wear no *bridle* upon his own tongue. This I signed 'John Softly,' and deposited it in his cloak-bag. The hoax so far succeeded, that at first he scarcely discovered

it; but it afterwards produced these two characteristic notes."

The first is to 'John Softly:'—

"Apr. 12, 1804.

"I most cordially thank you, my dear friend, for your kind and seasonable reproof. I feel it to be both just and necessary; and will endeavour with God's help to make a suitable improvement of it. If it do not produce its proper effects, I shall be exceedingly thankful to have a second edition of it. I trust your 'precious balm will not break my head;' but I hope it will soften the spirit of your much indebted friend,

"CHAS. PROUD AND IRRITABLE."

The second is to Mr. Edwards:—

"My very dear Friend and Brother,

"You have no occasion to think of apologies; for I have day and night thanked God for you, and prayed for blessings on your head, and watched and prayed against my besetting sin, or rather, against one out of a thousand of my besetting sins. I know and feel that I am extremely blameable on the side you referred to; but in spite of all my wishes and endeavours, if I am not much upon my guard, I fall again and again into the same sins. *Naturam expellas furcâ, tamen usque recurret.* If I could but put *gratiâ* instead of *furcâ*, I would knock his adage on the head. I hope, my dearest brother, that when you find your soul nigh to God, you will remember one who so greatly needs all the help he can get. . . . . Our poor brother, Mr. Crowder, had his funeral sermon preached last night. The Church was as full as it would hold: and I hope God was in the midst

of us. On the day you receive this (for I am too late for the post this evening, Friday), I shall (D.V.) be preaching my Mission Sermon from 1 Chron. xxix. 17, 18. If somewhat of the same spirit appear amongst us as was seen on that occasion, we shall have reason to rejoice. On Wednesday next I am going to town; I have some Charity Sermons to preach, and expect to be detained there till Whitsunday. This is not pleasant to me; but I will endeavour to improve my time, as God shall enable me. Give my kindest, best love to my dear sister. I told her what a privilege I felt it, to be suffered to give friendly admonitions: and would not both heaven and earth cry out against me, if I were not thankful for a monitor? Dearest brother, God alone knoweth how corrupt I am. It is not for nought that I wonder at the mercy of being out of hell. Go on (but without apologies), and cease to be faithful to me, when I kick at you for it, or when, if I rise against reproof at the time, I do not humble myself for it afterwards with shame and sorrow of heart: or rather, never cease, whether I receive it well or ill; but if you be not a savour of life to me,—be, however reluctantly, a savour of death. With earnest prayers that all your love may return an hundredfold into your own bosom, I remain, your's, most affectionately,

"C. S."

"Saturday. I open this again to entreat that, if John's mind was hurt by my conduct, you will tell him, that I earnestly beg his pardon, and am sorry for what I said to him."

We must now return to the narrative. The loss Mr. Simeon had sustained by the early removal of

his honoured coadjutor Mr. Sowerby, was ere long to be supplied by the services of one, whose praise is in all the churches. During the period of Mr. Sowerby's labours at Trinity Church, a student of St. John's College had become a regular attendant there, who the next year (1801) was about to attain the same honours as Senior Wrangler, and afterwards to discharge the sacred duties of the ministry in the same Church.

Henry Martyn had for some time been deeply impressed by the preaching of Mr. Simeon; and amidst the labours and anxieties almost inseparable from the preparation for a high degree, he had found the unspeakable importance of unremitted attention to his spiritual progress. "The chief cause under God of his stability at this season," writes Mr. Sargent*, "in those religious principles, which by divine grace he had adopted, was evidently that constant attendance, which he now commenced, on the ministry of Mr. Simeon, under whose truly pastoral instructions, he himself declares, that he gradually acquired more knowledge in divine things." It was during the summer vacation of this year that their acquaintance became more intimate. "Having long listened with no small degree of pleasure and profit to Mr. Simeon as a preacher, he now began to enjoy the happiness of an admission to the most friendly and unreserved intercourse with him; and was in the habit of soliciting and receiving on all important occasions his counsel and encouragement." In the course of the following year his thoughts appear to have been for the first time directed to the idea of entering upon the arduous

* *Life of Martyn.*

and holy work of a Christian Missionary. "The immediate cause of his determination to undertake this office, was hearing Mr. Simeon remark on the benefit which had resulted from the services of a Missionary in India: his attention was thus arrested, and his thoughts occupied with the vast importance of the subject." For another year he was continually engaged in the contemplation of this great work; and by diligent 'attendance to reading, to exhortation, to doctrine,' prepared himself for the solemn rite of Ordination. This he received at Ely, Oct. 22, 1803, and immediately commenced his pastoral duties as Curate of Trinity Church, undertaking also the charge of the small village of Lolworth in the neighbourhood. What must have been Mr. Simeon's consolations in the ministry at this period, enjoying as he now did the rare privilege of the devoted affection and invaluable co-operation of two such friends as Thomason and Martyn! This happy triumvirate however was not long to continue. Mr. Martyn was soon to leave his native shores for ever, and to have the deeply-cherished desires of his soul at length gratified by an appointment to Missionary labour in India. On Wednesday, April 3, 1805, he went to Mr. Grant's, and found that the question about his obtaining a Chaplaincy had that day been settled. The following morning he returned to Cambridge, to take leave of the University and his beloved flock. His Journal gives us the touching narrative of his few remaining days there.

"At night was at Church, when, almost for the first time, I observed Mr. Simeon's manner, and conceived great admiration of him as a preacher; supped with him alone afterwards: he prayed before I went

away, and my heart was solemnly affected.—6th. Passed most of the morning in the Fellows' garden; it was the last time I visited this favourite retreat, where I have often enjoyed the presence of God.—7th (Sunday). Preached at Lolworth on Prov. xxii. 17; very few seemed affected at my leaving them, and those chiefly women. An old farmer of a neighbouring parish, as he was taking leave of me, turned aside to shed tears; this affected me more than anything. Rode away, with my heart heavy, partly at my own corruption, partly at the thoughts of leaving this place in such general hardness of heart. Yet so it hath pleased God, I hope, to reserve them for a more faithful minister: prayed over the whole of my sermon for the evening (at Trinity Church), and when I came to preach it, God assisted me beyond my hopes; most of the younger people seemed to be in tears; the text was 2 Sam. vii. 28, 29. Took leave of Dr. Milner, he was much affected, and said himself his heart was full. Mr. Simeon commended me to God in prayer, in which he pleaded, among other things, for a richer blessing on my soul. He perceives that I want it, and so do I. Professor Farish walked home with me to the College-gate, and there I parted from him, with no small sorrow.—8th. My young friends in the University, who have scarcely left me a moment to myself, were with me this morning as soon as I was moving, leaving me no time for prayer. My mind was very solemn, and I wished much to be left alone. A great many accompanied me to the coach, which took me up at the end of the town: it was a thick, misty morning, so the University, with its towers and spires, was out of sight in an instant."

On the 10th of July he went to Portsmouth;

where, amongst other attached friends, who had come to offer him their last tokens of regard, he had the great consolation of finding Mr. Simeon. The society and support of this his spiritual father he enjoyed to the last; and from him he learned, to his exceeding comfort, 'that their flock at Cambridge intended, on the day of his departure, as far as it could be ascertained, to give themselves up to fasting and prayer;' whilst, 'as a memorial of their unfeigned affection,' they had sent him a silver compass, to be of use to him in his journeyings 'through the trackless desert.' "Mr. Simeon," he writes, "read and prayed in the afternoon, thinking I was to go on board for the last time; Mr. Simeon first prayed and then myself. On our way to the ship, we sung hymns. The time was exceedingly solemn, and our hearts seemed filled with solemn joy.—14th, (Sunday). Friends came on board early; I read and preached on Matt. v. 2—4, to the ship's company, passengers, soldiers, &c. Dined ashore. On our return in the evening, Mr. Simeon read and preached. (There was the utmost attention, and one of the officers was in tears.) I went ashore with them in the evening, much against my will. We were enlivened and refreshed in our spirits as we sung hymns by moonlight on the water.—15th. Mr. Simeon read 1 Peter i. and I prayed with some degree of solemnity.—16th. The Commodore called at the inn to desire that all persons might be awaked, as the fleet would sail to-day; in consequence of which we went immediately after breakfast to the quay, to go aboard in the purser's boat: after waiting five hours, Mr. Simeon took his last leave of me, in the most affecting manner."—Early the next morning he was 'awakened by the signal-gun from the Commander of the convoy,

and found when he got up' that the whole fleet were under weigh; they came however to anchor two days after at Falmouth. From thence Mr. Martyn writes to his beloved friend, who had accompanied him to the ship, and whose face he should now see no more: —"It was a very painful moment to me when I awoke in the morning after you left us, and found the fleet actually sailing down the Channel. Though it was what I had anxiously been looking forward to so long, yet the consideration of being parted for ever from my friends, almost overcame me. My feelings were those of a man who should suddenly be told, that every friend he had in the world was dead. It was only by prayer for them that I could be comforted; and this was indeed a refreshment to my soul, because, by meeting them at the throne of grace, I seemed again to be in their society."

In the summer previous to his leaving Cambridge, Mr. Martyn had been introduced to a young man of rare genius and piety, whom Mr. Simeon had been anxious to commend to his regard, and to place at his college. The warmest sympathy in behalf of this extraordinary young student had already been felt by all who knew the touching history of his early life; whilst the highest expectation had been formed of his future career, in consequence of his matchless talents and industry. Every academical distinction, whether classical or mathematical, was considered to be easily within his reach. But the highest attractions of Henry Kirke White in the view of Mr. Martyn were the loveliness of his character and the fervour of his piety. Here indeed he found 'a kindred spirit with himself;' and consequently Mr. Martyn 'took the liveliest interest in his behalf, and used his utmost

endeavours to facilitate his entrance upon that course at college, which afterwards proved so brilliant and so transient.' Through Mr. Simeon's counsel and kind promise of assistance, Kirke White was at length enabled, amidst all his difficulties, to indulge the long-cherished hope of entering the University. 'I can *now* inform you,' he writes, July 9, 1804, to his generous friend and biographer, Mr. Southey, 'that I have reason to believe my way through college is clear before me. From what source I know not; but through the hands of Mr. Simeon I am provided with £30 per annum; and while things go on so prosperously as they do now, I can command £20, or £30 more from my friends, and this, in all probability, until I take my degree.' According to Mr. Simeon's advice he had consented to defer his coming to college for a year, and was placed under the tuition of Rev. Mr. Grainger, of Wintringham, that he might be the better prepared to enter on that career of honour, which appeared to open so brightly before him. In consequence of this delay he lost the advantage, he had fondly looked forward to, of the society and friendship of Mr. Martyn; who was gone from the University, before he came into residence. But he found in Mr. Simeon all the tenderness and solicitude, which a kind and wise father could bestow upon a beloved son. And besides the regard and sympathy he met with from him in private, he had the benefit of his public ministry, which he appears to have highly valued. 'Mr. Simeon's preaching,' he says, 'strikes me much.' And well did he profit by those faithful instructions. What he had learned to esteem as a privilege of the first importance to himself —the opportunity of hearing sound and earnest

sermons—he cordially commended to those nearest and dearest to him. 'It is well for you,' he observes to his sister, 'that you can still enjoy the privilege of sitting under the sound of the Gospel; and the wants of others, in these respects, will, perhaps, teach you how to value the blessing. All our comforts, and almost all our hopes here, lie at the mercy of every succeeding hour. Death is always at hand to bereave us of some dear connexion, or to snatch us away from those who may need our counsel and protection.' Alas! how soon did he realize the truth of his own remarks. 'The seeds of death were in him, and the place, to which he had so long looked on with hope, served unhappily as a hothouse to ripen them.' His unrivalled talent had placed him, after his first college examination, at the very head of his year; and through the kindness of his tutor, Mr. Catton, he was provided with additional help to prosecute his fatal studies during the ensuing summer. With rare delicacy he now determined to relinquish the aid he had been permitted to draw from Mr. Simeon. "I have of course signified to Mr. Simeon," he writes, "that I shall have no need whatever of the stipend which I have hitherto received through his hands. He was extremely kind on the occasion, and indeed his conduct towards me has ever been *fatherly*. It was Mr. —— who allowed me £20 per annum, and Mr. Simeon added £10. He told me that my conduct gave him the most heartfelt joy; that I was so generally respected, without having made any compliances, as he understood, or having, in any instance, concealed my principles. Indeed, this is a praise which I may claim, though I never conceived that it was at all an object of praise. I have always taken some pains to let

those around me know my religious sentiments, as a saving of trouble, and as a mark of that independence of opinion, which, I think, every one ought to assert; and as I have produced my opinions with frankness and modesty, and supported them (if attacked) with coolness and candour, I have never found them any impediment to my acquaintance with any person whose acquaintance I coveted." Not many weeks after he had penned this truly Christian letter to his brother, he fell before the resistless progress of that wasting malady, which his intense study had so fearfully quickened: and on Sunday, Oct. 19, 1806, he entered into rest, exchanging his earthly honours for an incorruptible and unfading crown.

The departure of Henry Martyn to a foreign land rekindled a desire in Mr. Thomason, which he had strongly felt before, to engage in missionary labours among the heathen. In the spring of 1805 Mr. Simeon had gone to London, to communicate with Mr. Grant upon the subject; but at that time there was no opening to the East Indies, 'where it had been thought most advisable for him either to accompany or to follow Henry Martyn.' Still he by no means relinquished the idea of yet enjoying the privilege of following his beloved friend. The desire was strengthened by his having lately written a Review, which had led him to consider the zeal and devotion of Wesley and Whitfield in their Saviour's service. In reference to this he wrote to his mother, March 6, 1805;—"The reading the life and labours of these excellent ministers fills me with admiration of their zeal, and with shame that I am such a blank in creation. My sphere is contracted, and I long for a more extensive field of labour. God has given me an education and a spirit,

I trust, which might render me far more useful in the Church than I now am. Where my present thoughts will lead me, I know not; but I look round upon this lovely spot with all the indifference of a man who would, with the greatest cheerfulness, part with all, if a situation of greater usefulness, however laborious, should offer itself. Here I am; Lord, what wilt thou have me to do?" Deeply trying must have been this season of suspense to the sensitive heart of his affectionate mother. In reply to a letter of her's on the subject, Mr. Simeon expresses himself with his usual tenderness and Christian feeling.

"Your letter fills me with deep concern, and I am extremely anxious to remove, as far as possible, the load from your mind. To convey on paper all that I have to say, would be tedious. I have judged it better, therefore, to set off instantly, for the purpose of making known to you everything that has arisen, and precisely as it has arisen; and at the same time, to mention some circumstances, which, in all probability, will operate to prevent the execution of the plan your son proposed when he saw you last. From the beginning I have endeavoured to yield to no bias, but to suggest everything as it occurred to my mind. I have in this respect manifested disinterestedness, at all events; for next to yourself there certainly is no person living, who would feel his loss so much as I. Indeed I can scarcely yield to you in this particular; for though your sensibilities are beyond all comparison more exquisite than mine, and your bereavement would be more pungent, your habits of life would remain the same: whereas mine would be wholly changed. I should lose not only a dear friend, but the friend with whom I live in daily habits of

communion: the friend that is as my own soul. I know no loss that would come so near to my feelings, or leave such a blank in my life. Should I be called to bear the loss, I hope that grace will be given me suitably to improve it. I trust that you also, if such an event should take place, will be enabled to adopt the resolution of a widowed lady, who lost her only three children, one after the other, in quick succession, 'I see that God is determined to have my whole heart, and so he shall.'"

Amidst all the deep and affectionate interest he had been wont to take in the affairs of his beloved Martyn and Thomason, there was no diminution in his attachment and love to his earliest and most endeared friends—the Venns.

To Mr. Venn.

"K. C., 12 Dec., 1805.

"I have long intended to acknowledge the receipt of the sermon which you were so kind as to send me, and which I consider as a valuable token of your regard. To say how much I was pleased with it, would be only to say the same as hundreds have said before: and therefore I shall be silent upon that head. I came to Clapham about three months ago, with an express intention to call upon you and thank you; but the gentleman with whom I was could not possibly spare time, on account of his having been delayed elsewhere beyond his expectation.

"A little time ago I went to preach at Everton: and, according to custom, consecrated the time when I was in view of Yelling Church to the special remembrance of those who ought, both for their father's sake and their own, to be ever most dear to me. I began with your dear and much-honoured father;

blessing and adoring our God for all that He had done for him, (the various gifts, talents, &c.,) and all that He had done by him (at Clapham, Huddersfield, &c.,) for all the comfort and benefit I had derived from his instruction and example; for his peaceful and happy end; and finally, for that state of glory to which he has long since been exalted.

"I then proceeded to offer up my poor thanksgivings for you; for the graces and gifts with which He has mercifully endowed you; for the little family with which He has blessed you; for the use He has made of your ministry; for the increased life and energy with which He has favoured you by means of your late heavy afflictions; and to my thanksgivings I added my poor prayers for still richer and more abundant blessings, that all which God has already done for you may be only as the drops before the shower. I then endeavoured to remember your dear children, and to implore all needful blessings upon their heads. Then I went on to Mrs. Elliot and her husband, and their married daughter and all their children: I endeavoured to bless God for having given her so pious a husband, and so lovely a family; and above all, for her advancement and progress in the divine life; and entreated of God a continuance and increase of all spiritual blessings to every individual amongst them. Next I strove to bless and magnify my God for his exceedingly rich blessings bestowed on your sister Jane: that He had 'chosen her in the furnace of affliction,' and so abundantly compensated by spiritual health, what He has been pleased to withhold from her in respect of bodily health. I blessed his name in particular for giving her such a meek and quiet spirit, such a tender love

to the poor, and for making her such an inestimable blessing to your little family. I then endeavoured to pray that her invaluable life might be preserved to you, and that as her bodily strength decayed, her inward man might be progressively advanced in strength; and that her peace, both living and dying, might flow down like a river, &c. Nor was I altogether forgetful of dear Ruth*, for whose peace and happiness, in these her latter days, I wished to render suitable thanks to her God and my God, to her Father and my Father. Lastly I came to your dear sister Kitty, for whose supports and consolations I strove to render my poor tribute of praise and thanksgiving; and I besought the Lord for her, that her strength might ever be according to her day; and that her children might prove a comfort to her, and follow her truly amiable and laudable example.

"In short, the ground whenever I pass over it, appears to me to be consecrated ground: the spire, as soon as ever it comes in sight, says to me, *Sursum Corda:* and as long as it continues in sight, I consider it as my duty to spend my whole time in remembering those, by whom I trust I am also sometimes remembered; and in interceding for those, whom I ever think of with most unfeigned affection, yourself and family.

"I could have found it in my heart to write to you while the impression of these things was upon my mind; but I did not like to speak so much

---

* Ruth Clarke, for thirty years a faithful servant of Mr. Venn. An interesting account of her has been published by Rev. H. Venn, in a small tract, entitled, 'The single Talent well employed.'

about myself: nor should I do it now, were it not that I am sending you a Sermon of my own, and am therefore necessitated to scribble a few lines of introduction to it.

"The Sermon* seems to have made more stir and impression than any of my Sermons, (some have said, more than all together): the ground I feel is tenable against the whole world; and therefore I have spoken the more boldly. O that God may be pleased to bless it to the conviction and conversion of many!

---

* This Sermon, entitled 'The Churchman's Confession,' was preached before the University, December 1, 1805, from the text 2 Cor. i. 13, 'We write none other things unto you, than what ye read or acknowledge.' It called forth a Letter from Dr. Pearson, Master of Sidney College, and Christian Advocate, dated June 4, 1806, which he addressed to the Editor of the 'Orthodox Churchman's Magazine.' The character of Dr. P.'s strictures may be gathered from his introductory remarks.—"Had Mr. Simeon employed himself in comparing the conduct of Christians in general with the terms of the *Confession*, as it stands in our Liturgy, with the view of convincing men how far they fall short of their duty, and for the purpose of exhorting them to a greater degree of diligence in performing it for the future, this specimen of his labours would have been as creditable to his judgment, as it unquestionably is to his eloquence and piety. There are many passages in his sermon, which, if considered in this view, and made use of to this purpose, would be well deserving the attention of every reader. But, as this comparison is instituted and pursued with the evident design of supporting the unfounded notions, entertained by *Evangelical* or *Calvinistic* divines of the total corruption of human nature, and of justification or salvation by *faith only* as opposed to *obedience*, with which notions the *Confession* has just as much to do, as it has with the doctrine of *transubstantiation*, or *purgatory*, or any other creation of the human fancy, I cannot conceive, that it is calculated to answer any purpose either of truth or utility; unless indeed it be to expose the weakness of the cause, which is attempted to be so defended."

"Give my kindest love to all your family, and believe me, my dear Friend, most affectionately yours,

"C. SIMEON."

The following letter exhibits the playful style, in which Mr. Simeon not unfrequently indulged, both in writing and conversation.

"To Mr. EDWARDS.

"K. C., Jan. 14, 1806.

"I understand that your next meeting is fixed for the 15th of April, and have been sometime looking forward to the pleasure of seeing you all assembled in full conclave. Indeed I had purposed to be with you to-morrow, (if not this very evening,) if I had not been broken in upon by two old friends, (unexpected, and, I must add, rather unwelcome visitors at this time,) Mr. Frost and Mr. Snow. As they have been with me for some days, I was rather in hopes they would have left me before now; but they are not adepts at taking hints; and one cannot well thrust them out of doors against their will. I would not suffer them to interrupt me yesterday in the discharge of my duty: but out of compliment to them, I took a chaise to go to Lolworth; which is a piece of respect which I have not been accustomed to pay even to them more, on an average, than once in two or three years. If Mr. and Mrs. Thomason could have come with me, I should have given my friends the option of accompanying me or not, as they pleased: only I should have begged them to go on the outside. I remember indeed the time when I should have ventured to take them with me on horseback; but of late years I have felt more disposed to sit at home with them by a good fireside. To say the truth,

I can make them keep a proper and respectful distance when I am at home; but when I go out with them, they are apt to take very improper liberties; one spits in my face; and the other pinches me; in short, they pay no more respect to me than if I were a beggar: and they seem to take for granted that I have no right, yea, no reason, to quarrel with them. But we must take people and things as they are. Even husband and wife must now and then make little sacrifices to each other; and old friends must do the same. Out of compliment to them, I purpose at present to use hospitality at home; but as they will doubtless have left me long before the middle of April next, I shall hope then to enjoy your good company, together with that of my warmer friends. With most affectionate regards to all who will deign to accept them, I remain, your cold friend and unworthy brother; "C. S."

"P.S. My heart is with you, and I think I shall send forward some changes of raiment, that, after having faced the fore-mentioned friends, I may be able to face the ladies. I don't like being driven from my purpose, when the gratification of seeing such dear friends must be sacrificed. If you do not see me on Tuesday, send my things back, and make me your debtor for the carriage. I have not yet begged pardon of the ladies for my shabby treatment of them last autumn. I set off for Shelford (encouraged by a little intermission of snow) to say, that if Mr. T. did not accompany me, I would send my horse forward to Ely, and take his thither, and get on my own the instant I arrived there, and reach you (D.V.) without stopping to get cool. But I had got no further than

the corner of Queen's, when I was compelled by rain and hail to turn back: so that I fear you must excuse me. I feel satisfaction in having made the effort, because my heart and conscience tell me that I love you all."

At the beginning of 1807, Mr. Simeon's strength had become so impaired by over-exertion, and his voice was so feeble, that he was compelled to reduce for a season his ministerial duties; and to devolve on Mr. Thomason an important part of the Service, in which he had so greatly delighted.

"I wish you to prepare to stand up in Trinity Church on Sunday evening; in the morning I wish to preach, whatever may be the state of my body, because it may be that —— but I forbear. This only I will say, that my soul is joyful in the prospect of suffering, as well as doing, the will of God. I do find I am getting nearer to God; and I do believe I shall get great good to my soul from this interval of leisure. What if the Lord should be saying, 'Set thine house in order.' I bless His name, that I am glad to receive that saying from Him, and to address myself to that work. I feel truly thankful to God that I shall have nothing to do on the fast-day but to spend it in humiliation and prayer."

CHAPTER IX.

DIARY DURING HIS INDISPOSITION—THOUGHTS ON CESSATION FROM DUTY — FIRST SUNDAY AT LYNN — REMARKS ON FASTING — RESIDENCE IN LONDON—VISIT TO MR. NEWTON—MR. ROBINSON'S AND MR. CECIL'S SERMONS—MR. WILBERFORCE'S PRAYER —MR. CLAYTON—CALUMNIES OF FLOWER—LETTER FROM THE BISHOP OF ELY—ON CHRISTIAN LOVE—LADY MARY FITZGERALD —ON AN UNPLEASANT RUMOUR—EFFORTS ON BEHALF OF HIS BROTHER—MR. FRY'S PREACHING—PASSION-WEEK — AWAKENING EFFECTS OF THE LITURGY — OPPOSITION TO MISSIONARIES — SERVICES OF FEMALES—DUTIES OF CHILDREN TO PARENTS— JOURNEY TO CORNWALL — ON RELIGIOUS AFFECTIONS — DR. HAWKER—TRURO AND ST. MICHAEL'S MOUNT—MISS GRENFELL— LETTER FROM HENRY MARTYN—MR. SIMEON'S THOUGHTS ON MARRIAGE—LETTER TO MR. VENN—DR. FEARON—LETTER TO MR. EDWARDS—MR. THOMASON'S AFFECTIONATE ADVICE—LETTER TO HIS PARISHIONERS.

1807.

DIARY BEGUN AT LYNN.

"Saturday Evening, Feb. 21, 1807.

"HAVING found my strength gradually decreasing, I determined, with the advice of different friends, to lay aside all ministerial labour for a season, and to seek, by air and exercise, the recovery of my former vigour. It was at first my intention not to begin my vacation till after Easter; but daily experience proved the expediency of beginning it as soon as possible. I therefore fixed the first week in March for its commencement. Being by this means prevented from attending the Meeting of Ministers in the Spring, I paid a visit to my Lynn friends for four days. Whilst I was there, I received a most affectionate letter from Mr. Thomason, signed also

by Mr. Preston and Mr. Yeates, desiring me to prolong my stay here, and to perform no duty, either on the Sabbath, or the Fast Day, on 25th instant. This was very contrary to my intentions; but the weakness which I felt in my chest and my voice, inclined me to acquiesce: and the sudden change of weather to frost and snow was an additional inducement. Since I have been here, I have found that even to engage in family prayer twice in the day is, notwithstanding the utmost care in speaking low, a greater exertion than my voice will bear. I feel therefore that God in his providence is calling me to silence: and as he suffered his highly-favoured servant St. Paul to be *repeatedly* confined, for two whole years together in prison, and thereby reduced him to the necessity of exchanging his public ministry for private instruction, so I hope it is in order to promote some gracious ends, that he is now calling me to suspend the labours which I have till lately followed, without one Sabbath's intermission, for above twenty-four years. I know indeed and feel that he might justly lay me aside, as a vessel wherein he has no pleasure; but I humbly hope that this dispensation will be in mercy to my soul; and that God is giving me more leisure for reading, meditation, and prayer. That I may second the intentions of his providence, I purpose, during this interval of relaxation, to keep

A DIARY,

that I may the more carefully observe what benefit accrues to me from this affliction. And I am not without hope, that this purpose of mine is, as proceeding from my God, a token for good; and that it will be attended with many salutary effects to my

soul. May God enable me to state my feelings with sincerity, and keep me from yielding to vanity and hypocrisy, which find too much scope for exercise in records like these."

"Sunday, Feb. 22. I was not without some comfort in my private devotions. The thought that my whole '*life was but an hand-breadth*,' and that so large a part of it was passed, was delightful to me. In the family prayer I felt some enlargement; and was joyful afterwards in the thought, that, without any allowed backwardness in me to ministerial engagements, I had a Sabbath to spend solely in the exercise of personal duties. At the Chapel (St. Margaret's) I found the prayers sweet to my soul; and was devoutly occupied in them almost the whole time: but the sermon, though a good sermon, (on 1 Thess. iv. 1) and well delivered, (according to the general notion of delivery,) had no effect, and made not the least impression on me. Doubtless this was my own fault, but yet I cannot help ascribing it much to the mode of delivering written sermons, for I was lively in my own soul in a more than ordinary degree, and well disposed to hear an exhortation to abound in holy duties; but the solemn sameness of the delivery (unrelieved by any occasional relaxation of more familiar address, or any animated, energetic address to arrest the mind and inflame the soul,) deadened my attention, and left me not only unimpressed, but almost uninstructed. For want of more rapidity in connecting the beginning and end of the sentences, I lose the sense of them; or, if I comprehend them ever so clearly, I remain unaffected by them. I cannot but think it a great pity, that a Minister, well qualified to preach extempore, should still adhere to written sermons. He possesses all the qualifications that are necessary to make a most distinguished and useful preacher; and that in a very eminent degree; extensive knowledge, deep acquaintance with the heart, a clear, strong voice, a commanding manner, a tender and affectionate spirit, an ardent love to souls, and a most unfeigned desire to approve himself to God. . . . . In the

afternoon Mr. —— preached on, 'Add godliness.' He opened our duty to God from that compendium in our Catechism, and then applied it. His sermon was judicious, and his manner was somewhat easier than in the morning: but still it confirmed the sentiments expressed above. I had not (which alas! is seldom the case with me in an afternoon) any drowsiness; and for this I thank my God: happy should I be never to feel it any more in the time of divine service; but my mind was not spiritual; nor was I devout in prayer. On the whole I had great cause for humiliation; and I beg of God that I may bow before him as a most unprofitable servant.

Wednesday, Feb. 25. *Fast-day.* I wished much to keep this day holy to the Lord. In every point of view—as laid aside from work, and suspended as it were from my office, it became me to humble myself, and I was entirely at liberty to detach my mind from everything that was foreign to that duty. I have always judged it inexpedient for a minister to fast, because he is thereby in danger of unfitting himself for his work; but my neglect of it on other occasions laid a ten-fold obligation on me to consecrate this day to God in fasting as well as prayer. In my morning devotions I was tolerably comfortable, but not able to humble myself as I could wish. In the family prayer my spirit was much enlarged; and a blessing seemed to descend on all of us. At the Chapel I could not get my soul engaged in the prayers as I ought.

Friday, March 6. Set off to London with a view to an entire cessation from work. I think I got stronger by means of my journey to Lynn: and I am convinced I got good to my soul. I doubt whether I ever spent ten days together more profitably with respect to my own soul. I enjoyed, on the whole, more communion with God than usual; and there was more of an unction upon my own spirit. On last Sunday, March 1st, I was much helped in preaching upon Phil. i. 27, though I have often been more impressed in administering the Lord's Supper. The late reproofs to my people have been attended with a good effect; their love to me seems to increase more and more; and their good wishes for my recovery have been very

refreshing to my soul. The leave I took of many was very affecting, particularly of my dear friends at Shelford.

Saturday, March 7. My brother went to the Isle of Wight, whither he had not been for five months, and left me with the use of his carriage, &c. These matters are so well understood between us, that we are both of us at ease about going or coming. This is very pleasant, as neither of us is any restraint upon the other. . . . . My soul was comforted in the prospect that this new era of my life will bring with it the richest blessings to my soul. I found the word and prayer sweet unto me, but did not get much into the work of intercession. I received a very kind and sympathising letter from Mr. Venn, who had heard of my weakness, and announced his intention of coming to see me. I walked a little in Finsbury Square, and then returned to wait for him; but he did not come. I dined alone; and then went to Mr. Newton's: he was up in his bedroom, and in a very feeble state. He sat in a great chair, and flannel was thrown over his feet, legs, and thighs. He was not able to carry any liquid to his lips, but was fed as a child. He did manage to eat a piece of cake with his own hand. His intellects are almost entirely gone: he did not know me, till I told him my name; and even then scarcely seemed to notice me, in consequence of his own feebleness of mind and body.

Sunday, March 8. Could not rise by my alarum, because my rushlight was gone out, and I could not well disturb the family. But in the morning I was very comfortable, enjoying somewhat of God's presence. I went to Mr. Cecil's. Mr. Robinson of Leicester preached, from Matt. vii. 'By their fruits ye shall know them,' and the whole passage. He was masterly in shewing that we were all by nature corrupt trees, and must be made good trees by regeneration, before we can bring forth any fruit that is good; and that a tree, though it occasionally have some blighted fruit, may be on the whole good. . . . . In the afternoon I heard Mr. —— there. It was a very poor attempt at extempore speaking. In the evening Mr. Cecil preached on Matt. xiii. four last verses. He shewed that however excellent the truth was, and however con-

firmed by miracles, pride, prejudice, and unbelief would counteract it. He observed, that there was a privy council, at which Pride presided, and Prejudice and Unbelief were members; Truth was arraigned at their bar, and condemned. On the whole, I think I should have spent my day more profitably, if I had had more retirement. Private duties are the life and soul of religion.

Monday, March 9. Called at Mr. Hoare's and saw him, and Wm. and Charles. Proceeded to Mr. Wilberforce's, where I saw Mrs. W. and the Dean, and Mr. Babington, whom I congratulated on having such a son. Dined at Mr. Cecil's, and went to the Eclectic, where the subject was, '*What are the just bounds of typical interpretation?*' Mr. Venn was there, and expressed all the kindness imaginable.

Tuesday, March 10. I bless God that my desires after Him continue, and, I hope, increase. The attention which Mr. V. shewed me appears a call from God to spend the Passion-week with him. I am bent, with God's help, on improving that solemn week to the uttermost; and it may please God, perhaps, that I may be a little helpful to him and his family. I shall account this no little blessing.

Wednesday, March 11. Mr. Sargent and Mr. John Thornton called upon me. I dined at Mr. Pearson's and enjoyed some sweet conversation with him. I drank tea at Mr. Wilberforce's. He looked better than I have ever seen him. He took an affectionate interest in the state of my health. I did not come away till after their evening prayers. Mr. W. read a prayer. We all continued on our knees a considerable time before he began. This had a sweetly solemnizing effect. He read the prayer with singular propriety, in a low and natural tone.

Thursday, March 12. I have been reading the Scriptures with pleasure and profit, and bless God, who does not refuse me access to him in prayer. I feel truly thankful for that caution, 'Let him that thinketh he standeth, take heed,' &c. I long to have a holy fear of offending God, and a jealousy over myself, lest, after all my privileges, I ruin my soul by sin, 1 Cor. ix. 24. to x. 12. About one o'clock I walked to Highbury Place, having had no

exercise since I came to town. I found Mr. and Mrs. Clayton, with two of their sons and daughters at home, and spent a very pleasant and profitable hour with them. Our hearts were full of love to each other; and I came away thankful for having breathed in so sweet an atmosphere. On my return, I found a note from the Bishop of Ely. The occasion was this: I yesterday received a letter from Mr. Audley, giving me an extract from Mr. Flower's new publication, wherein he speaks of me as an itinerant preacher in unlicensed places, setting at defiance all order and discipline; and expresses his wonder that the Bishop does not compel me to give up my Church. I sent the letter immediately to the Bishop, informing him of the former charges of Mr. Flower against me, and telling him that I should pass by this, as I had done all the rest, in silent contempt. I desired him also, if in company with the Bishop of London or Lincoln, to inform them also of the falseness of the charge, lest they should be deceived by the effrontery with which it is adduced. The Bishop sent me back Mr. A.'s letter the next day, with a polite note of his own, wherein he approves of my 'contempt of his detractions:'—'persuaded as I am that your zeal is regulated with that prudence, which is the best security against malevolent writers.'

Friday, March 13. My soul was exceeding joyful in my God all the day. In the evening Mr. Thomason called upon me, and we were very much comforted in our short interview.

Saturday, March 14. When reading 1 Cor. xiii. this morning, I asked myself, 'How I should act towards Mr. and Mrs. Edwards and Mr. and Mrs. Thomason,' and regretted that the same spirit did not animate me towards every other person. I began to pray for our Provost, and Mr. Flower, and Mr. ——, the grocer. I apprehend that the best mode of understanding the nature and extent of Christian love, is to consider what dispositions we shew towards the dearest objects of our affections, and to put every human being in their place. At one I visited Mr. and Mrs. Steinkopff, who were as full of love as ever. I then went to Lady Mary Fitzgerald. More kindness

I never expect to see exercised out of heaven. She had heard of my indisposition (but in an exaggerated way), and her tender sympathy and prayers to God for me quite overcame me. What am I, that God should be so gracious to me, and give me such dear and loving friends? Verily, converse with such is a foretaste of heaven. Would to God that I felt that humiliation which such unmerited favour ought to generate within me!

Richard dined with me; and I got half an hour's profitable conversation with him on the subject of economy and religion. He was a good deal impressed when I parted with him.

Sunday, March 15. Was, on the whole, comfortable in reading and prayer, and particularly so during the whole morning prayer at Mr. Cecil's Chapel; they appeared to me so full, so rich, so apposite, that I felt satisfied with them as with marrow and fatness. Mr. C. preached with considerable animation on Zaccheus, Luke xix. 4, 5. In the evening I heard Mr. C. again upon Psalm iv. 3. On the whole, the effect of Mr. C.'s sermons seems to be to strike the imagination and to please. There is much point, but no flow. He wounds with an arrow; but does not close and wrestle with men, or draw them by persuasive arguments. I think some other preachers more likely on the whole to convert souls, but few more likely to instruct and please. I was remarkably alive and attentive at both times, so as almost to have lost my wonted stupidity."

An absurd but unpleasant rumour having been reported to him, which he immediately replied to and silenced,—he writes thus:

"Tuesday, March 17. It is a great mercy to have the testimony of one's own conscience under a false accusation; and it is good to commit to paper those things which would distract the mind: for now, whether I ever shew that statement or not, it is ready as a complete vindication of my conduct.

Between sleeping and waking this morning my mind was filled with strange and filthy imaginations, and I had

sense enough to try to think of something else: but recollecting that religious and holy thoughts had scarcely ever prevailed to cast out evil from my mind, I set myself to think of this statement of facts; which through the goodness of God soon engaged my mind, and relieved me from my wicked and distressing thoughts. How humiliating is it, that a little matter, which affects my character, should have greater effect than all the wonders of redemption; but so it is; and this is not the first time I have found it so.

Wednesday, March 18. My brother Ned returned from the Isle of Wight by a night-coach. He is full of kindness: from dinner to bed-time I had much conversation with him. I wished to shew him the defects that are in all his charitable actions, on account of the want of a principle of love to God, and on account of the self-complacency to which they administer. But I could not fasten anything on his conscience.

Saturday, March 21. This evening too I got a great deal of useful conversation with my brother Ned. I strove to convince him that all his good deeds were of no value in the sight of God, for want of a religious principle; and that they even increased his danger, on account of their appearing to supersede the necessity of real godliness. He received it kindly; but I could not prevail upon him to become a stated hearer of Mr. Crowther's at Christchurch. Nevertheless I am not without a hope that God will give a blessing to what was spoken to him.

Sunday, March 22. I am now going to Mr. Cecil's Church (Ned is gone to St. Paul's), and I hope I shall meet my God there. I feel as if it were my earnest desire to enjoy him more, and serve him better. After service I went to Mr. Wilberforce's, and accompanied him and Mrs. W. and Miss Bird to the Lock. Mr. Fry preached a very sensible and good sermon on 'He that winneth souls is wise:' and he delivered it well. I do not know the preacher that I should prefer to him. But I think if he had not preached a written sermon there would have been more effect. Perhaps the time (viz. afternoon) was a disadvantage both to him and the congregation. Afterwards

I dined with Mr. W. On the whole our time was pleasantly and not unprofitably spent.

Monday, March 23. Dined at Lady Cath. Murray's and met Mr. Robinson, &c. Went to the Eclectic, when my present was given them by Mr. Cecil, and kindly accepted by them. The subject was, '*The peculiar dangers of Ministers, and how to avoid them.*' It was a long and profitable discussion. I mentioned to them Mr. Flower's calumny, and the Bishop's answer to mine respecting it.

Thursday, March 26. Through mercy, I slept well; but my spirit was not alive, either in the family, or afterwards in private. I endeavoured to call to mind my former sins, and the mercy which I obtained in this week twenty-eight years ago: but I was heavy and stupid, and unable to get nigh to God.

Friday, March 27. My expectations were not altogether realized. I had set my heart on having a day of peculiar solemnity; but, from a variety of circumstances, my soul was not so much alive as I had hoped it would be. At Church I had a little enjoyment of the prayers; but not much of the sermon.

Saturday, March 28. Still but little life.

Easter Sunday, March 29. My mind, on the whole, was comfortable in the recollection of the mercy vouchsafed to me on this day twenty-eight years ago. I felt myself happy and thankful, that the peace which then flowed into my soul, had never been entirely lost; and that I was as much bent as ever on the securing of the prize of my high calling. Mr. R. read the prayers with somewhat less formality than before, and preached a full and instructive sermon on, 'The Lord is risen indeed.' Could he but adopt more ease and familiarity in the pulpit, his discourses would make tenfold more impression: but *the dignity of the pulpit,* as it is called, proves a sad obstacle to the edification of his people; they evidently hear as if they heard not. At the Lord's table my soul was much refreshed. I assisted him in administering the Cup.

Monday, March 30. After having spent a pleasant and profitable time with Dr. Fearon, I set off with him on foot, and walked to Clapham, where I called on

Mr. Stephen; and then proceeded to Deptford, where I met Mr. and Mrs. Thomason. This was an unlooked-for pleasure; as Mr. T. had said nothing of coming up again so soon. We were all happy together, exceeding happy; and after dinner we went to Mr. Hardcastle's, where we met Mr. Hill, who was to preach that evening his Anniversary Sermon at Greenwich Chapel, this being Easter Monday. When they all went to Chapel, I walked to town. My brother Ned is all kindness; and I hope I shall yet live to see him a partaker of richer mercies than he has ever yet received.

Thursday, April 2. I dined at Sir James Graham's; he and the ladies received me most kindly. Our conversation was very profitable. Lady C. told me that Mr. G. (Sir James's brother) *was awakened by the thought of that prayer in the Litany, 'From everlasting damnation, good Lord, deliver us.' Dr. Fearon also told me, a few days ago, of another person awakened by the Liturgy.* Surely the Liturgy is of more service than is generally imagined.

Sunday, April 5. I felt that the Sabbath was indeed a delight. My soul rejoiced in God my Saviour. At Mr. Cecil's Church I was not so devout in the prayers as I sometimes am; nor was I much impressed with the sermon; but I find that *the more I hear Mr. Cecil, the more I like him.* At the Lord's table I found God very present with me; and it was delightful to me to intercede for all my friends and people. After Church I joined Mr. Grant, who seems much depressed in spirit. He told me that Sir John Barlow *had been forced to forbid Mr. Carey to preach among the Natives* for the present, on account of the ferment existing among them about *the idea of being compelled to become Christians.* This idea has become strengthened by the disturbance at Vellore: and enemies abroad and at home are endeavouring to use it against the Missionary Societies. It is melancholy to see how every effort for the salvation of our fellow-creatures is resisted by persons professing Christianity.

Monday, April 6. I dined with Mr. Cecil and went to the Eclectic; when the question was, '*How may pious women best subserve the interests of religion?*' The generality

seemed to think they did best by keeping at home, and minding their own business. My ideas did not perfectly coincide with theirs. I thought that there were offices, in which they might be profitably employed, provided they were discreet, and did not neglect their own proper callings. On the whole I do not think we differed much; but our bias was a little different: *I* rather leaned more to the side of visiting the sick, &c., and *they* to the keeping almost entirely at home. A similar difference of opinion existed in relation to a young man of twenty-four, whose parents put him first into the army, and then, at his request, into a Government place: but have uniformly opposed the idea of his going to College and into orders; and declared in a solemn and affectionate letter, that if he take this step, he must renounce all connexion with them, and all hope from them for ever. *They* thought he ought to break through all, if they persist in their determination. *I* thought that he should wait; and that God, if he designed him for the ministry, would make his way more clear; and that he might be as useful perhaps in another line, if this door were shut against him. I thought that against a plain positive duty the parents have no power whatever; but that, when there is no express line marked out by God, we should not set ourselves against the decided will of our parents, especially while we are living in a state of dependence upon them.

Thursday, April 9. Felt happy in my soul and desirous of living more to God. Time is passing, and eternity approaching. O that in my journey which I am to begin to-morrow I may have the presence of God! I received letters from Mr. Martyn and Mr. Brown, and went to Mr. Hoare's to read them to him. How kind are Mr. and Mrs. Offley! They make that trip on purpose to receive me; and I pray God it may be for their good. It is as a servant of God, and a spiritual helper, that they receive me; and I trust that He, for whose sake their kindness is shewn to me, will make them ample recompense.

Friday, April 10. The long-looked-for day is arrived. In the morning I rose joyful in the Lord, and very desirous to have the blessing of God upon my journey. I com-

mitted myself and my friends to Him, with an assured hope that He would be with us, and prosper our intercourse with each other. At eight I set off; and took up my fellow-traveller at Ely-place. After we got through town I prayed, and Mr. E. read part of the Epistle to the Colossians; and my soul was much refreshed. I regretted that I could not give full scope to my feelings in conversation: and that the weakness of my voice prevented me from prosecuting the subjects to the extent I wished. I confess I think we all suffered loss by my not being able to converse; for my soul was much alive; and the remainder of the day was comparatively dull. However it was a rich mercy to us all to experience so much of His presence as we did. And we shall have abundant reason to be thankful, if we are enabled to pass every day as well."

The Diary then proceeds with brief notices of his journey, and of the various places and persons seen by the way. At length Mr. Simeon returns to the record of his spiritual state.

"Thursday, April 16. N.B. Being rather hurried for time, I have not lately said much about my spiritual state; but I have been highly favoured of the Lord for several days. Sometimes indeed I have been as dull and stupid as ever; but frequently, and in an unusual degree, my spirit has rejoiced in God my Saviour. Doubtless the elevation of my joy has arisen in part from a flow of animal spirits; but I hope and trust, that there has been something more than nature in it. My brother E. is a little disposed to undervalue the exercise of the affections, from an idea that they are stirred up by human efforts, and are likely to give us a mistaken apprehension of our state. Hence he labours rather to suppress than to excite the fervour of his affections; but if we can 'rejoice even with joy unspeakable and glorified,' I think it desirable to do so; provided we preserve a becoming jealousy respecting the abuse of our affections in a way of enthusiasm or of pride."

The Journal then records their route through Sidmouth, Exmouth, Totness, and Plymouth.

"Sunday, April 19. At Mr. Hitchin's in morning; in the afternoon went to Dr. Hawker's. The Dr. read prayers well, though with some eccentric starts; and he preached on 2 Cor. iii. 18. Mr. E. and myself were in perfect astonishment at his volubility of tongue and strength of voice. He dwelt much on the glory of Christ, and spoke many excellent things; but there was no particular order, or affinity to the text; so that though we admired much that we heard, we could not carry much away. He observed that *the Commandments were written on our altarpieces, in order to remind people that Christ was the end of the Law for righteousness unto them that believe.* Being apprized that Mr. E. and myself were intending to stay the evening service, he invited us to tea, and we had a profitable conversation with him. [After describing the great peculiarities in his manner of conducting the evening service, Mr. S. adds,] After all, there was more to admire in some respects, and to disapprove of in others, than I ever saw or heard before. His reading and preaching, if divested of eccentricity, would be excellent; and at all events, he is well calculated to attract attention, and to do good; though I fear he is the means of promoting a very bad spirit, and not a little error amongst the greater portion of his hearers."

They then proceed to St. Austell and Truro, where Mr. Simeon says, 'We remembered with gratitude to God that blessed man Mr. Walker.' They at length reach the Land's End.

"Saturday, April 25. From the Land's End I wrote to Mr. Preston, sitting in the carriage. We returned to Penzance to dinner; and called at Marazion in our way to Helston. The sun shone bright; and the view of Penzance, Marazion, St. Michael's Mount, and the whole bay, was exceedingly grand and beautiful. Miss G. kindly accompanied us to St. Michael's Mount. Mr. E. and myself went over the house and on to the top of

the tower; at one corner of which is a stone-chair, on which some people are foolhardy enough to sit; and on which if a woman sit, it is said that she shall ever afterwards rule her husband; and in truth, if she have courage enough for the one, there must be few men who can prevent the other. With her mother's leave Miss G. accompanied us to Col. Sandys'; when I had much conversation with her on Mr. Martyn's affair. She stated to me all the obstacles to his proposals; first, her health; second, the indelicacy of her going out to India alone on such an errand; third, her former engagement with another person, which had indeed been broken off, and he had actually gone up to London two years ago to be married to another woman; but as he was unmarried, it seemed an obstacle in her mind; fourth, the certainty that her mother would never consent to it. On these points I observed, that I thought the last was the only one that was insurmountable; for that, first, India often agreed best with persons of a delicate constitution; *e. g.* Mr. Martyn himself and Mr. Brown. Second, it is common for ladies to go out thither without any previous connexion; how much more therefore might one go out with a connexion already formed! Were this the only difficulty, I engaged, with the help of Mr. Grant and Mr. Parry, that she should go under such protection as should obviate all difficulties upon this head. Third, the step taken by the other person had set her at perfect liberty. Fourth, the consent of her mother was indispensable; and as that appeared impossible, the matter might be committed to God in this way: if her mother, of her own accord, should express regret that the connexion had been prevented, from an idea of her being irreconcilably averse to it, and that she would not stand in the way of her daughter's wishes; this should be considered as a direction from God in answer to her prayers; and I should instantly be apprized of it by her, in order to communicate it to Mr. M. *In this she perfectly agreed.* I told her, however, that I would mention nothing of this to Mr. M., because it would only tend to keep him in painful suspense. Thus the matter is

entirely set aside, unless God, by a special interposition of his Providence, (*i. e.* by taking away her mother, or overruling her mind, contrary to all reasonable expectation, to approve of it,) mark his own will respecting it."

Mr. Simeon returns through Exeter and Bath to Reading, where he arrives on the day of his brother's election as member for that Borough.

"May 4. My brother was just setting off for town, and came in with my nephew Edward to see me. We were all gratified with the occurrence.

Saturday, May 9. Having left my Diary for some time to be written from memory, I have made it a mere journal of common events, without noticing the frames of my mind. I have not had any real communion with God this morning, but am now left alone; and I hope to spend this morning profitably to my soul.

Sunday, May 10. In a sad stupid state. At church also I was not at all devout; nor was I interested by the sermon. At the Lord's table I had a little of the divine presence. In the afternoon I was as stupid as before. But *if I do not pray more in reference to the ordinances, how can I hope to be blessed at them?* In the evening Mr. and Mrs. Marsh and myself read the prophet Malachi together, and we had a sweet season."

With the following entry the Diary is abruptly terminated.

"Monday, May 11. I still cannot get nigh to God in secret. I have been reading the Scriptures, and attempting to pray; but I want that divine unction which alone can teach me, or give a sweet savour to my soul."

By a remarkable coincidence, at the very time apparently that Mr. Simeon was engaged in conversation with Miss Grenfell on Mr. Martyn's affair, Mr. M. was himself meditating on the same subject, and wrote to Mr. Simeon the following letter, renouncing all idea of marriage.

"Dinapore, April 26, 1807.

"My dearest friend and Brother,

"All your letters, eight in number, have reached me; and all and every of them demand my warmest acknowledgments. But I think I observe, that since the notification of my wishes to become a married man, your letters are not so affectionate. Know therefore that I rejoice in my celibacy; and am finally resolved to abide by my first determination, to be single like yourself, and for the same reason I trust, that I may care only for the things of the Lord. Your proposal therefore, respecting some young lady coming out in the fleet, is highly unacceptable to me; for were my regard to Miss G. at all diminished, which it is not, yet I am so sick of the idea of all earthly connections, so pregnant with sorrow, that it seems as if I could rather die than marry. Your ambiguous prophecy that God is providing better for me, than I should for myself, I interpret in this way:—God is providing better for me, not by giving me one wife instead of another, but by giving me no wife at all. O! I adore his wisdom and love as in all former instances of his dealings with me, so in this most especially, that I am once more set at liberty to devote all my time, money, and thoughts, to his glorious and delightful service.

"I was rather agreeably surprised at finding you able to preach again, but lament much that you have resumed so much of your labours so prematurely. It cannot but be that you will soon be laid up again. If a dry soft air be so essential to you, perhaps a voyage to Lisbon might be resorted to; then you would be under no temptation to speak; or if excluded from Portugal, you have our permission to

come to the East Indies: at all events, dearest Sir, let the decline of so many of our chief supports be one reason, among others, for taking care of yourself. The changes death has made in your congregation affect me deeply; yet there is something pleasingly solemn in recollecting my former intercourse with them, and following them in thought to the world to which they are gone, and about which we preached to them. Be good enough to mention always the older members of your societies. I feel grateful to Mr. and Mrs. Offley for their kind attention to you, and rejoice to hear of their growth in grace. I always loved them from the time I saw them, and have never ceased to pray for them every day since I left England. Very happy am I to hear that Dr. Fearon is become a brother in the Ministry: God's blessing be upon him! * Cambridge being that spot in Europe where my thoughts linger most fondly, I turn from it reluctantly to India; and first to Dinapore."

Mr. Simeon's own views on the subject of marriage, and his 'determination to remain single,' may be learned from the following extract from a memorandum made about this time:

"What has been my language at *all times* and to

* Dr. Fearon writes to Mr. Simeon: "I trust few days pass over my head, that I do not remember you. To you I owe the joy, the peace, the tranquillity I possess amidst a thousand cares; however many kind instructors I may have, I trust I shall ever remember that you were the blessed instrument in the hands of my merciful God, in calling me to the knowledge of Jesus Christ my Lord. O! may I never give you cause to be ashamed of me. I entreat your prayers that I may be kept from the power of the world, the flesh, and the devil; and live and die Christ's faithful soldier and servant. Believe me, your affectionate Son in the Gospel of our Lord Jesus. D. Fearon."

all persons? Has it not been this?—I should hate the University above all places as a married man; but the singular way in which I have been called to my present post, and its almost incalculable importance, forbid the thought of my now leaving it:—therefore I think I shall never marry.

"Again—in my present situation I am quite a rich man, and almost as free from care as an angel; but if I were to marry, I should instantly become a poor man (reducing my income one half, while I doubled my expenditure):—therefore I think I shall never marry.

"Again—there are but few married people truly happy in each other in comparison of those who are unhappy; and fewer still who are truly happy in their children (one who turns out ill depriving his parents of all the comfort they might feel in the others):—therefore I think I shall never marry."

The two following letters are inserted here out of their proper place, that the preceding Diary might not be interrupted.

To the Rev. J. VENN.

"Salvador House, Bishopsgate Street,
March 10, 1807.

"My very dear Friend,

"I feel most sensibly the tender concern which you have expressed for my welfare, and the kind attention which you have shewn me in my present debilitated state, and I hope that it will be the means of reviving the sentiments of most endeared affection, which once glowed in our bosoms, and knit us together as David and Jonathan. In my present relaxation from all official duty, I am bent upon

getting nearer to my God, and on obtaining more fitness for the service of my God on earth, or the enjoyment of Him in heaven. I purpose, with his gracious help, that every hour shall be devoted to this great pursuit. I bless and adore my God, that I do pant after Him, in a measure, as the hart panteth after the water-brooks; and (having the best possible supplies at home) I feel a pleasure in this present dispensation, as calculated to advance the spirituality of my soul. The Passion-week I look forward to with more peculiar delight. It has always been with me a season much to be remembered, not only on account of the stupendous mysteries which we then commemorate, but because of the wormwood and the gall which my soul then tasted, twenty-eight years ago, and the gradual manifestations of God's unbounded mercy to me, till on Easter-day I was enabled to see that all my sins were buried in my Redeemer's grave. From the time that I foresaw the necessity of ceasing from active employment, I have purposed in my mind to spend that week with my very dear friend, Dr. Fearon; because of our perfect oneness of heart, and because I could, with him, enjoy the most entire seclusion from company, except in those seasons when we might impart to each other of that divine unction, which, in our absence from each other, we had obtained from heaven. But I look on the kindness you have shewn me, as a kind of call from God to give you the preference, if you can give me a tolerably warm room to myself: having been habituated to a warm room, I feel that the want of it would take from that entire attention, which I wish to give to things that do not relate to the body. We are so much creatures of habit, that any considerable deviation from our usual

modes of life unfits us for the full enjoyment of our retired hours:—a tinder-box, a little wood to kindle a fire speedily, a few roundish coals, to prevent a whole house being occupied in stirring and blowing the fire, are but small matters in themselves; but to one who rises early, and longs to serve his God without distraction, they are of some importance. Give me but a warm room, and all my wants (with the exception of a little bread and cheese) are supplied.

"Now I will leave it to you and to Mr. Elliott to determine, whether the whole of that week, from Tuesday to the Monday following, be spent under your roof, or whether partly under his also. Were I disposed to see company, I should not dream of visiting you that week; but because you *must* be engaged in your official duties, and your sister has her engagements also, I feel that I can enjoy solitude under your roof without appearing inattentive to my host. With kindest regards to your sister and the Elliotts, I remain your old friend, your Father's friend, and your truly affectionate friend,

"C. S."

To the Rev. E. Edwards.

"My dearest Brother, "March 14, 1807.

"I am not going to answer your letter yet; but, lest I forget it when I do write, I will just say, that the moment I saw the word '*NO*,' I *involuntarily* fetched so deep a groan, that any one who had been present would have thought that your letter had been Job's last messenger. But I have not forgot my promise to acquiesce cheerfully in whatever may be deemed expedient, reserving how-

ever to myself a liberty (if my hard heart possessed sympathy enough) to weep over the occasion of it.

"I will also mention another thing. When I was reading in its course this morning * 1 Cor. xiii. I set myself, if possible, to comprehend it; and, in order to comprehend it, I asked myself—How should I act towards my dear friends, Mr. and Mrs. E. and Mr. and Mrs. Thomason?—If now I could feel the same disposition towards all persons, under all circumstances, as I do towards them, I should make less work for 'John Softly.' But, feeling that my wicked heart is differently affected towards some, I began to pray for my enemies, particularly the two or three that are most violent and most inveterate.

"Perhaps you have heard that Mr. Flower, in the first number of a periodical publication of his, has associated me with Dr. Haweis as preaching in unlicensed places, defying all ecclesiastical order, and yet determined not to relinquish my Church till compelled to do it by my Diocesan. I intended to pass it over in silence, as I have done all his former attacks. But two days ago Mr. Audley, apprehending that I had not heard of it, sent me the extract, and expressed his wish, that I would take some measure to silence his calumnies. It struck me, that, though it would not have been expedient for me to have made the extract myself, and sent it to the Bishop, (inasmuch as it would have shewn too much anxiety in the matter), the sending of Mr. Audley's letter to him was an easy, natural step, which would evince a proper regard for the Bishop's good will, at the same time that it would not argue too great a concern about it. I accordingly wrote a note to the Bishop,

* See the Diary, page 219.

informing him of Mr. Flower's former conduct towards me, and guarding him against giving credit to any reports founded on Mr. F.'s Jacobinical malignity. The Bishop sent me next morning, *by his own servant*, from Dover Street to Salvador House, the kindest letter that I ever received from him. He says in it—'Had I collected the contents (of Mr. A.'s letter) from their original deposit, they would have excited in me no other sentiment, than that of concern for the anxiety and trouble they might occasion to you. . . . . Should opportunity offer to vindicate your character in the quarters to which you allude, (the Bishops of London and Lincoln, to whom I desired him to mention the matter), I will avail myself of it; persuaded as I am, that your zeal is regulated with that prudence, which is the best security against malevolent writers.' Thus, you see, God has brought good out of evil: and the prejudice which might arise against all the serious young men, who are intended for the ministry, is, I trust, prevented. A shield too is thus prepared against any future shafts, which Mr. F. may choose to point at me.

"I could tell you more of my state of mind, but I am afraid of pride and boasting. I think, however, I may tell you (for I hope it will excite in you a spirit of thankfulness to God for me), that my hopes and expectations are not disappointed. Amidst all that I feel to mourn over, my soul rejoices exceedingly in God my Saviour. I trust that this joy will be made to abound more and more, when you put your live coal to mine, and blow it with the breath of prayer. I can't help saying, O! that my dear sister could partake with us! But the Lord's will be done. To what purpose is it to keep this letter till I have

seen Dr. F. and Mr. V.? It is true, I hope to see them both on Tuesday next; but I must then either write a single paragraph only, or make you pay double postage; and you may as well pay for twice one, as for once two. Therefore you must forgive me, if, out of the fulness of my heart, I send you this before it catches cold. I began it without intending to proceed, and I will finish it with a promise of another soon.

"Let me then tell you a little of myself. First, in answer to your query, I went through my Sermon without any difficulty; but laboured a little in the administration of the Sacrament. I knew that I had a long time to rest; and I did not care, though I should run myself a little out of breath. I think I got stronger during my residence with you; I am sure I did in spirit, and I think I did in body also.

"Here I am in a large house by myself, (*i. e.* without my brother), and with carriage and servants at my command. I see nobody except at dinner, having *one friend*, whose converse I prefer to that of 'the young men;' and He comes and breakfasts with me, yea, and 'sups with me' also.——

"The carriage came to the door and interrupted me; and now I have returned from visiting Mr. Steinkopff, and Lady Mary Fitzgerald; it is just dinner-time: I must therefore close, lest after dinner I should not be able to get time, from company who are coming, to finish my letter.—Kindest love to all.—

"Yours most affectionately, "C. S."

During this season of retirement from duty at Cambridge, and amidst the uncertainty of his future arrangements, Mr. Simeon received the following

affectionate letter from his devoted friend and fellow-labourer Mr. Thomason. As it exhibits many pleasing traits of Mr. T.'s fine character, and illustrates also the history of their parochial movements at this period, it is inserted here almost entire.

The Rev. T. THOMASON to Mr. SIMEON.

"L. Shelford, June 2, 1807.

"How could you be so cruel? on opening your's I thought you had sent me a prize. It looked like a suitable present to one who needs skeletons so much, from one who has composed so many. Such a discourse would be a novelty indeed from your pulpit. Let me rather keep in the good old way. But if I could persuade you to restrain your feelings, and hold your tongue, I should rejoice greatly. Under your circumstances, it appears to me much more advisable to exercise self-denial; and if you cannot stay at the Wells, without giving vent to the fire that burns within you, pray, pray, pray go somewhere else. The experiment of twenty minutes is a gin and a trap. This is the way to lose, more than you can possibly gain, by the waters of the place. You would really pause, if you could see all that I feel on the subject. But I forget that all this advice is unnecessary. Your letter is dated on Sunday, when all your feelings of regret for your poor people were most violently excited. Doubtless the sober reflection of Monday would dissipate the illusion, and confirm you in your resolution of keeping silence. If you preach, my hands will hang down beyond all expression. I now feel that I am labouring to some good purpose, when affording rest to the weary, and thus providing for the future supply of your church; but, if you break a rest, the length of which, and the uninterruptedness of

which, is so essential to a sound and permanent recovery, I am deprived of my reward, and lose my labour. Thanks be to God that you continue to improve! May you return to us in due time, thoroughly furnished for your important work, strong to labour, and 'like a giant refreshed with new wine.' Through the goodness of God I am surprizingly strengthened for the work that is before me. Though I feel deeply my want of wisdom and of ability, of power and of energy, of humble faith and of ardent love, and of every important qualification for usefulness, yet I am endeavouring to cast myself upon the Lord, and seem to gather fresh strength and spirit for labour. The Lord helping me, and pardoning my innumerable sins and imperfections, I am resolved to yoke myself wholly to the work during the summer. Some things have occurred, which will render it expedient for me to do more than I intended. . . . . Call me changeable, or by what name you please, but so it is, when the time draws near for altering the services at Trinity, I cling to the Afternoon Service, and cannot give it up. The Church was never so well attended as it is now in the afternoon; and it goes against me to shut the doors against so great a body of people, who flock to hear the Gospel. On Monday last I went to Cambridge to gather all the intelligence I could from different persons, and come to a conclusion about the propriety of giving up the service. The result is, that I think the safest way is to retain it. . . . . The secret history of the late parish-meeting is unfavourable. B. says, that even the Churchwardens have only assented to it, because they thought *we* wished it; and all the parishioners, with whom he has conversed, are uniformly against the measure. . . . .

There are two great advantages proposed by the measure, an immediate, and a remote one.

"The immediate advantage of diminishing our labours is great. But considering all the objections, perhaps it would be better to bear a little temporary pressure. During the summer, I could undertake the two duties of Morning and Afternoon, and also the Sermon in the Evening, Aspland reading prayers. This is, in fact, no more labour *laterum et vocis*, than I have now: nor would it be more than two sermons a week; as in the Afternoon there would be something of an exposition, not requiring much previous preparation. Thus, God enabling us, we may pass the summer; and then we should be cheered with the sight of our disabled Vicar and Curate, who would return to us recruited, we trust, with rest.

"The remote advantage, of fixing the Gospel in the Church, perhaps is overrated. For if you were not succeeded by a pious Vicar, and there remained but *one* opportunity of hearing the Gospel, perhaps the Church would be as much thronged in the Afternoon as in the Evening; and the serious gownsmen would attend, and bring others with them.

"On the whole, it seems to me that we should *non placet* the measure. The having discussed it will be advantageous perhaps in some future emergency; it will remain recorded in the parish-books; and stand there at once for a proof of their attachment, and for an authority and precedent, in the event of any similar occurrence.

"This subject has been much upon my mind, ever since you read to me your reply to them: may the Lord direct us to act for the best! The conclusion from the whole is, however, very clear, whatever

difficulties may appear in some parts of the detail, and that is, that *God affords you an opportunity of complete rest this summer.* We are willing to labour, and through mercy able. Your strength and wisdom is to sit still. I long exceedingly to hear of your having left Tunbridge, and count much, under God, upon your quiet retreat in the Isle of Wight. You will then have less speaking, and more sweet solitude —the prince of medicines in your circumstances. With Preston's company you will have all the society you need. One only danger will remain, viz., your being well too soon; or using your voice before there is a radical and complete recovery. Do, my dear Sir, consider of what vast importance this is. A decided and thorough recovery may set you up for a course of years; and O! *ecquid erit pretii?* Remember that your presence here in summer is really not important; your thorough amendment is unspeakably so. Remember too that I am neither burdened nor wearied. Every occasional pressure will be (under all the circumstances of this most important case) not only cheerfully, but thankfully borne. For indeed I prize this opportunity of labour as a rich benefit to the Church, and am more thankful, than I can express, on your account—your people's—my own—and the work of God at large; and I solemnly promise to relax, as soon as ever I discover that my labours become injurious. Of this I have never yet had the slightest symptom. Let me hear from you soon. I wish you would shorten your visit at Tunbridge. I have no doubt Mr. Preston will join you before the Commencement. Yours affectionately,

"T. THOMASON."

Upon this Mr. Simeon writes to the Churchwardens and Parishioners of Trinity Parish: —

"Tunbridge Wells, June 10, 1807.

"Gentlemen,

"I have again and again revolved in my mind your proposal, relative to the suspension of the Afternoon Service, and the transfer of the Lectureship to the Evening Service. But while I am deeply impressed with a sense of your kindness, I scarcely know how to avail myself of it. I am unwilling to relax my exertions for the good of my Parishioners, as long as there shall be any prospect of continuing them, without utterly destroying my own health. I confess I am not very sanguine in my expectations of ever being able to prosecute my work upon my former scale of exertion; but as nothing is impossible with God, I think it desirable to suspend all further consideration of this matter, till full experience shall have evinced, that no alternative remains, but either to contract my labours, or entirely to sink under them. While it shall please God to preserve my life and strength, I trust I shall be enabled, through his grace, to improve them for you: it is for your sakes chiefly that I value them; and when they fail, it will be an unspeakable comfort to me that they have been worn out in your service, and in the service of my God.

"With many thanks for your kind solicitude respecting me, and with earnest prayers for your eternal welfare, I remain, Gentlemen,

"your most affectionate Pastor,

"and willing Servant for Christ's sake,

"C. Simeon."

CHAPTER X.

REMARKS OF MR. PRESTON—MR. SIMEON'S TREATMENT OF HIS CURATES—HIS SUNDAY EVENINGS—LETTER TO MR. LLOYD—COMFORT IN HIS BROTHER EDWARD—THOUGHTS ON PRAYER—LETTERS TO DR. AND MRS. RING—ON THE LOSS OF FRIENDS—THE DEATH OF A FAITHFUL SERVANT—AND PLACING A GIRL IN SERVICE—MR. SIMEON'S CONTINUED DEBILITY—LETTER TO HIS PARISHIONERS—DISCONTINUES THE AFTERNOON SERVICE—SANCTION FOR THE EVENING SERVICE—RESOLUTION OF THE VESTRY—EXTRACT FROM FULLER ABOUT THE LECTURESHIP—MR. THOMASON'S APPOINTMENT TO INDIA—HIS DEPARTURE—MR. SIMEON ACCOMPANIES HIM ON HIS VOYAGE—ACUTENESS OF HIS FEELINGS AT PARTING—MR. THOMASON'S SHIPWRECK—LETTER TO MR. SIMEON—HIS CHARACTERISTIC REPLY—MR. THOMASON'S REVIEW OF THE EVENT—REMARKS OF MR. SIMEON—CLERICAL MEETINGS AT SHELFORD—MR. PRESTON'S ACCOUNT OF THEM—MR. SIMEON'S DESCRIPTION TO DR. RING.

1808—1809.

An important trait of Mr. Simeon's character, noticed by Mr. Preston, "was the delight with which he observed the spiritual progress and growing usefulness of other ministers, even when there might seem to be a temptation to the feeling of jealousy, as if another were rising to supersede himself. On such occasions he would say, with evident joy and sincerity, 'He must increase; I must decrease.' This truly Christian feeling was manifested in a striking manner on his return to Cambridge from the Isle of Wight. During his residence there, and for some

time before, his friend and curate Mr. Thomason, who had previously performed only a subordinate part in the ministrations at Trinity Church, had been called out to the vigorous exercise of all his powers in the work of the ministry. Through the grace of God he had been enabled to rise to the occasion. No one, who remembers his sermons at Cambridge during that year, when Mr. Simeon was for the most part disabled from duty, will be backward to acknowledge, that his improvement in the course of a few months was extraordinary. There was at that time a richness and fulness in Mr. T.'s discourses, such as was not always found in Mr. Simeon's. This devoted servant of Christ, who loved his Lord with all his heart, and was thankful, for his sake, either 'to be abased or to abound,' was much struck and delighted, on his return, with what he saw and heard from his beloved Colleague. After hearing him preach, he turned to a friend and said 'Now I see *why* I have been laid aside; I bless God for it.'

"The generous and affectionate feeling which he habitually cherished, and on suitable occasions manifested, towards those who have successively stood to him in the relation of Curates, is gratefully remembered by every one of them. Considering that the term Curate—honourable as it is, and elsewhere attached to the office of the principal—is commonly regarded in this country as implying inferiority of rank, he was disposed to discard it. 'Not my *curate*,' he would say, 'my *brother*.' 'Now *my brother*, which part of the duty shall I take?' The privilege formerly enjoyed by these gentlemen, of supping with him in private, after the conclusion of the evening service on the Lord's-day, has been

spoken of by more than one of them, as peculiarly delightful and refreshing. So congenial were the duties of that holy day with the temper and taste of his renewed soul, that he generally appeared at the close of the day to be invigorated, rather than exhausted, by them. 'I am an eight-day clock,' said he; 'now I am wound up for another week.' His prayers on these occasions (for he always closed with prayer) were, it may be presumed, some of the least reserved of his supplications addressed to the throne of Grace. A Dignitary of the Church, who was once present, remarked to the Curate, in returning, how much he had been affected with the deep humiliation indicated by Mr. Simeon's prayers, particularly with the confession (taken from Bishop Beveridge, but which appeared to be new to him), that our very tears need to be washed in the atoning blood of Christ."

During the season of his retirement from public duties, Mr. Simeon was indefatigable in his attention to his beloved brother Edward. Little hope indeed remained of his recovery from the painful disorder under which he laboured; but Mr. S. had the unspeakable consolation of observing a manifest improvement in his spiritual estate:—though his outward man seemed to be decaying, his inward man was evidently 'renewed day by day.' Mr. Simeon's tenderness and earnestness on this and other matters of private and minor interest may be traced in the following letters, written at this period, to Mr. Lloyd, and his much loved friends at Reading.

To the Rev. T. Lloyd :—

"Salvador House, Jan. 9, 1808.

"My very dear Friend and Brother,

"I thank you a thousand times for the kind and friendly solicitude you express respecting myself and my poor afflicted brother. In body he is certainly little if at all better, than when I had the pleasure of seeing you last: but I cannot say so in relation to his soul. Adored be our God, there is a daily and visible progress in his love to heavenly things. He no longer complains, as he always has done before, that people of our description require too much, and thereby discourage those whom we wish to benefit: on the contrary, he begins to have his own wishes conformed to those of God; and desires rather to have his experience elevated to the requisitions of the Gospel than to have those lowered to his attainments. He delights to have me read and pray with him: and when I attempt it, God is for the most part graciously present with us: he melts our hearts into contrition, and entwines them in the tenderest love.

"I feel no difficulty in believing that God will hear and answer prayer: on the contrary, I seem to think that if God only give me an heart to pray, the work shall surely be done. I am aware of the difference between asking for ourselves and others, and consequently, between the kinds and degrees of confidence that should be entertained in relation to the promises themselves, and especially to our own application of them. And so far am I from approving of the construing of an inward persuasion of mine into an *absolute* promise of God, that I account it little less than blasphemy. But I

know whence a spirit of prayer comes, and whence an humble boldness and confidence: and I look on these as a kind of pledge and earnest of still greater blessings. Hence, if I have the pledge given me by God, I entertain a joyful *hope* that I shall have the full accomplishment of my heart's desire. This therefore is what I am longing after; I desire to be more humble, more earnest, more constant, more believing in prayer: and I feel, that if I can obtain this mercy from God, my dear brother shall be given me: if God were an unjust judge, instead of a loving Father, I should wrest the blessing from Him. Some sweet answer to prayer I have already had, if I may put that construction upon the manifestations of His presence with me in my poor endeavours.

"I greatly regret indeed that I am able to do very little in the way of reading or conversation. If I attempt it a second time in the day, though I only whisper, it overcomes me. But, though from a prudent regard to my public duties I abstain, I think that I would most gladly spend, and be spent for Him.

"It has afforded me most unfeigned joy to see you apparently so well. May God of his infinite mercy strengthen you for his service, and make you yet a blessing to many, many souls! "C. S."

To Mrs. RING, Reading.

"Salvador House, Jan. 28, 1808.

"My very dear Madam,

"It is indeed a vale of tears. Two letters I have this moment opened; the first informs me that my faithful and affectionate servant, (my man's

wife), is dangerously ill: the next brings me tidings of your sister's death. In the former case, self is blended with my sorrow: my loss, if she is taken from me, will be very great. In the latter case, my sympathy and compassion are more pure. But I hardly dare to speak of sympathy or compassion: I know nothing that fills me with more shame, than the difficulty I find in entering into the wants and feelings of my fellow-creatures. Sometimes, if I am present with persons in trouble, obdurate as I am, I feel the truth of that Scripture, 'The eye affects the heart.' In writing to a Christian in affliction, I always feel that I am unable to open to him any sources of consolation with which he is not familiar. What then shall I attempt to say to you, and to your dear husband, or even to the afflicted children, who have such instructors close at hand? To you the thought of her readiness to meet the Lord will afford abundant consolation; but they, I fear, will find it only an aggravation of their sorrows. O that they might be led by their affliction to follow the faith and practice of their deceased parent!—and that we may be quickened, by the sickness and mortality of others, to realize the thoughts of death and judgment! I have been long absent from my flock, and long to see them again; and I want much to see my poor afflicted servant. I should condemn myself exceedingly if she should depart, and I not see her. I have but just received your letter, (three o'clock):—my physician is here, I must talk with him:—dinner is just ready, and the Member dines with us:—and therefore I must conclude, with most affectionate regards to your dear husband, and any of your family that are with you. "C. S."

To T. Ring, Esq.

"King's Coll. Jan. 30, 1808.

"My dearest Brother,

"I have just suffered a most afflictive stroke, the loss of a most faithful, diligent, and affectionate servant, who has lived with me about ten years. The same letter, which told me how imminent her danger was, informed me I might have one week's longer furlough: and I felt my mind much distracted between a desire to continue that week with you, and a sense of duty to her. As your disorder was not such as to require my continued attendance, or to excite any immediate danger, I thought my duty to her demanded my presence here, and now that she is gone, my soul is exceedingly rejoiced in having torn myself from you, to wait upon her. I found her sensible, but not by any means comfortable in her soul. Her fears preponderated, and darkened her mind: nor did anything, that I said to her, seem to inspire peace into her soul. Fearing the physician might not pay all the attention her situation required, I called upon him, and begged him to attend her twice or thrice a day, till the disorder should abate. He went and called a third time that day, but gave me no very great hopes of her recovery. This morning I was with her about half-past seven, and it appeared that she was about to be taken away from us. I conversed and prayed with her; but still all my enquiries, relative to her views of the Saviour and her affiance in Him, were attended with a shake of her head, intimating that she was not able to commit herself to Him with confidence. I returned to my room to breakfast, and then went to her again as soon

as I had taken my refreshment, but still I could get nothing but a shake of the head. This was exceedingly distressing to my soul; and I endeavoured, with many tears, to set forth again to her the willingness and sufficiency of Christ. Upon this, with a distinct and audible voice, she cried, 'Lord, save me;' and I then again prayed with her to that God, whom I have long known to be 'a God that heareth prayer.' And O! how gracious was God to his poor suppliants! I still continued talking with her, and on asking her again, whether God had answered our prayer; whether she was now able to trust in the Saviour, and to cast all the burdens of her soul on Him, she gave me a most significant and expressive nod. I then told her, if she felt peace in her soul, to squeeze my hand; and she squeezed it instantly. This was the signal for our thanksgiving to God; and immediately, with the utmost ardour of our souls, we praised and adored our God, who had heard prayer in her behalf, and had caused light to arise in her darkness. In less than an hour afterwards she departed to her eternal rest. Though I watched her continually, as did also Charles her husband, and attendants, we could not tell what time her soul took its flight. I had her hand in mine, and should not have been convinced at last that she was dead, if a medical attendant had not told me she was dead.

"Thus I have been bereaved of the greatest treasure that a man can possess. I had fondly hoped that she would have had to close my eyes; and have often been comforted with the thought of having such an attendant in my last hours. But, in the midst of my affliction, I cannot express how thankful I am for

having been permitted to attend her in her last hours, and for those expressions of her hope which I saw and felt. My soul is exceeding joyful in all my tribulation, and I kiss the rod, not with resignation merely, but with joy and gratitude. But why do I trouble you with this? I do it, that you may be stirred up to improve with greater diligence the time that is afforded you; and that you may cry day and night unto your God to give you tokens of his acceptance, before you come into circumstances, wherein the smiles of God's face will be the only support and comfort of your soul. O, may God be graciously pleased to pour out his Spirit upon you in a more abundant measure than he has yet done; and while you have yet time to glorify him on earth, may he make you a distinguished monument of his grace and mercy! Little did I think, when I was buying the shawl and jaconet for her, I should so soon have to present her with a winding-sheet. I intend to officiate at her funeral myself, though she did not die in my parish.

"Lest my letter make a wrong impression on your mind, I will just add, that I lay no stress on those expressions of hope which I have been speaking of, as though they were necessary to her salvation; I should have had a good hope of her acceptance, even though she had not so expressed her feelings: but, *as coming from a person who had always to that moment been exceedingly diffident of her state,* they are a source of great comfort to

"your very, very affectionate Brother,

"C. S."

To Mrs. Ring. "King's Coll., Feb. 27, 1808.

"My very dear Friend and Sister,

"I cannot express to you the obligation you confer upon me by your kind and active zeal in my service; I think the places you mention for the little girl are of importance. There are similar places, one twelve, and another twenty-four miles from Cambridge; but there is not a dear affectionate sister at either of them to give me her report, now and then, as to the progress that is made. *That* weighs with me against a thousand things respecting distance, and will further serve as an excuse (if I wanted one) for going, now and then, to Reading to make all due enquiries. But, joking apart, I feel such extreme importance in the idea of having your kind eye upon her, that I shall not delay to come to Reading to consult you further on the subject. What day I can run down to you will depend on the stay that I can make with you; if I can stay only one night, I will (God willing) be with you by the Bath coach on Thursday noon: if I can stay three days, you may probably not see me before Friday. After conversing with you, I shall wish to effect a meeting with the servant whom you mention, and I shall be able to allow her (in the event of my taking her) time to do everything that is right and kind by her present master. I am sorry to hear so poor an account of your dear husband; and I hope to bear you in mind before my heavenly Father, whom I know and believe to be a God hearing and answering prayer. With kindest love to Mr. R. and many thanks to Mrs. Johnson,

"I remain, my dear Sister,

"most affectionately yours,

"C. Simeon."

To the SAME.

"I thank you and your good gentleman for your united epistles. I have sent my servant's daughter to you, and request you to supply her with such clothes as you judge proper for a girl educating for a house-maid. I should be rather under the mark than above it; because love of dress is already too strongly riveted in her mind. I could wish her to keep up writing and arithmetic, preserving her copies, that I, when I come to Reading, may see them. I wish them to be kept four years, because *I* shall see what progress she makes. For though she will have no occasion now for a writing-master above a year longer, she must continue to advance herself both in writing and arithmetic. You will be kind enough to let her be employed now and then in cleaning your best grates, that she may learn *all* work. Whenever her mistress wants her money, I will send it her; but perhaps it will be better to pay it when I come to Reading, if ever I should be so happy as to see that place again. The girl must be kept under, for she has a high spirit of her own. I have told her, however, that if she do not obey cheerfully in all things the commands of her mistress, I shall turn her adrift; any complaint from you, I have informed her, will bring down upon her my heaviest displeasure. Thus, I hope, her mistress's hands will be strengthened, and the child benefited. I have supplied the child with £2, which will be about 18*s.* more than she will have any occasion to spend on the road. Her expenses to London will be about 12*s.*, ditto to Reading, 10*s.* The residue will do to answer any unforeseen occurrence, or for pocket-money. It may be well, if you please, to let her deposit the surplus in your hands, and to

give it her by degrees, or else it will all go immediately to some piece of finery."

The great debility which Mr. Simeon continued to feel, and the little prospect there appeared of his restoration to vigorous health and power to discharge his former amount of ministerial duty, constrained him at length to accept the proposal, which had been so considerately made to him the year before by his Parishioners.

"To the Churchwardens and Parishioners of the Holy Trinity, Cambridge.

"May, 1808.

"Gentlemen,

"In the course of the last Summer, when the debilitated state of my voice obliged me to lay aside all ministerial exertions, and it appeared necessary for me to discontinue the third Service, which I have for so many years given to the Parish on the Sunday, you very kindly proposed to me to transfer the Lectureship from the Afternoon to the Evening-Service, in order that that Service, which is by far the more numerously attended, should be retained.

"In answer to that kind proposal I sent you the following letter. (See p. 241.)

"It is now, Gentlemen, eleven months since I returned that answer; and notwithstanding I have used every effort to regain my strength, and officiated upon the lowest possible scale of exertion, I find that I am still far, very far, from that measure of strength, which is necessary for an efficient minister. I am therefore obliged once more to devolve the care of the Parish upon a friend, whose labours, I trust, will prove most useful and satisfactory to you all.

But it will not be practicable for him to sustain the weight of three Services in the day; and therefore I must discontinue one of them. To relinquish any one of them is indeed very painful; because it must of necessity happen, that some can attend at one part of the day, who would not be able to attend at another. But if a sacrifice of one service must be made, there can be no doubt, which will be attended with the least inconvenience to the Parish, and to the Town at large; because from an historical record in your Parish-book you will find, that the Lectureship of Trinity Parish was originally considered as instituted for the benefit of all the inhabitants of Cambridge: and that it was supported by contributions, not from the Parish only, but (probably) from all the more opulent of the stated attendants; since the subscription then was equal to about £200 or £300 a year now. Indeed, of such importance was the Lectureship considered on account of the extensive field of usefulness which it opened to the possessor of it, that Dr. Preston, Master of Emmanuel College, refused (as in the forementioned record you are told) the bishoprick of Gloucester, in order to fulfil the humbler, but not less useful duties of that station. To what cause we must ascribe the decline of the Lectureship, whether to a gradual change of the general time of dining, or to a want of care in the choice of Lecturers, or to a general relaxation in religious habits, I will not take upon me to judge; but I think you will agree with me, that it is desirable to restore it, if we can, to its former utility and importance. A very principal means of effecting this is, to adopt the measure, which you proposed to me in your letter, of altering the time of the Lectureship from the Afternoon to the Evening.

That will, in fact, bring back the Lectureship nearly to the plan on which it was at first instituted; inasmuch as it will place nearly the same distance of time between the dinner-hour and the Lectureship as originally existed. I am aware that some years ago doubts were entertained, whether six o'clock were a canonical hour: but previous to my establishing the extra service in the evening, I took the opinion of the present Lord Chancellor's brother (who was the most eminent person in his time), Sir William Scott, upon this point, as well as upon some others connected with it; and his opinion was so clear as to leave no doubt on the subject. Indeed, if this hour were not canonical, how comes it, that not only throughout both the Universities this hour of divine service is general, but in every Diocese; and, above all, in the diocese of London there are a multitude of Churches which have the service at this hour? I mention this, in order that (as no doubt whatever exists in my mind respecting the legality, or the expediency of transferring the Lectureship to that hour) every one that is interested in it may know the grounds, on which I unite with you in this important measure.

"I have mentioned before, that the salary attached to the Lectureship was formerly such as was proper to remunerate the services, to which it was annexed. Unhappily, that is by no means the case at present: and therefore it is to be feared, that the Parish may in time either lose the service altogether, or at least the privilege of having an instructor chosen by themselves. To prevent as far as possible such a loss to the Parish, I propose that the income, arising from the letting of seats in the galleries which I have built, should in future be appropriated to the support of the

Lectureship; and that such an appropriation of that fund be registered in the Parish-book. And it is my earnest prayer, that the change of the hour, and increase of salary for the Lectureship, may secure to the Parish after my decease a succession of Lecturers, who shall most effectually promote their eternal interests."*

Upon this, the following resolution was passed in the Vestry, May 9, 1808:

"The health of our Minister, the Rev. C. Simeon,

---

* The record in the Parish-book, to which Mr. S. refers, is the following extract from *Fuller's History of the University of Cambridge*; "Anno 1624: The Town Lecture at Trinity Church being void, two appeared competitors for the same, namely, Dr. John Preston, now Master of Emmanuel, Preacher at Lincoln's Inn, and Chaplain to Prince Charles, generally desired by the townsmen, contributors to the Lecture;—Paul Micklethwait, Fellow of Sidney College, an eminent preacher, favoured by the diocesan, Bishop of Ely, and all the Heads of Houses, to have the place.

"The contest grew high and hard, insomuch as the Court was engaged therein. Many admired that Dr. Preston would stickle so much for so small a matter as an annual stipend of eighty pounds, issuing out of more than thrice eighty purses. But his party pleaded his zeal, not to get gold by, but to do good in the place, where (such the confluence of scholars to the church) he might 'generare Patres;' which made him to waive the bishoprick of Gloucester (now void and offered unto him) in comparison of this Lecture.

"At Doctor Preston his importunity, the Duke of Buckingham interposing his power, secured it unto him. Thus was he, at the same time, preacher to two places (though neither had cure of souls legally annexed), Lincoln's Inn, and Trinity Church at Cambridge. As Elisha cured the waters of Jericho by going forth to the spring-head and casting in salt there, so was it the design of this Doctor, for the better propagation of his principles, to infuse them into these two fountains; the one of Law, the other of Divinity. And some conceive that those doctrines, by him then delivered, have since had their use and application."

no longer admitting of his continuing to us the third Service on the Sunday, which for many years he has given *gratis;* and it appearing, from the experience of all those years, that the attendance at Church in the Evening is much larger than in the Afternoon—Resolved—That the Lecture established and supported by the Parish shall henceforth be at six o'clock in the Evening, instead of at the time that it has hitherto been preached; and that, agreeably to the generous offer of the Rev. C. Simeon, the rent of the seats in the new galleries be henceforth applied to augment the salary of the Lecturer."

In less than a month from this time Mr. Simeon was called to undergo a sacrifice, which perhaps he felt more acutely than any he had hitherto endured. He was at length to part with his beloved and faithful friend, Mr. Thomason: 'The friend, with whom I live in daily habits of communion, the friend that is as my own soul.' Mr. Thomason's 'long-meditated design of consecrating his powers through life to the service of his God and Saviour in a distant land,' was now to have its accomplishment. "Certainly God is doing a great work in India," he writes; "the labourers are few, and the field amazingly extensive: they want men who will work, and whose habits are such as to render them useful workmen in a business, where application and study are much wanted. In this respect, my habits and inclinations are favourable. . . . . *I consider that what others expose themselves to for lucre and worldly honours, ministers ought to endure for nobler ends.*"

In a few days after he had written these truly Christian remarks, he received his appointment from the Court of Directors; and on the 7th of June, 1808,

he reached St. John's, in the Isle of Wight, ready to sail with the first fair wind.

As on the departure of his 'beloved' Martyn, so now when about to separate from his 'dear brother' Thomason, Mr. Simeon remained with him to the very last: and not only went on board the vessel, but actually proceeded with him on his voyage as long as it was practicable to return. Mr. Thomason in a few parting lines to his deeply-sorrowing mother, endeavoured to comfort her by a reference to this last act of Mr. Simeon's love.

"Travers, under weigh, June 10, 1808.

"This morning we were summoned on board. The wind has become fair, and we are proceeding out to sea. Our dear and honoured friend, Mr. Simeon, accompanied us to the vessel, and is now with us. We all retired to our cabin, and united in prayer, desiring to consecrate this spot to God, and to commit ourselves and all the ship's company to His gracious care. Blessed be God, we know what it is to draw nigh to Him, and we feel but one concern—that we may glorify Him in this world, and enjoy Him in the next. O it is an unspeakable mercy to part with a good hope that we shall one day meet where sorrow and parting shall be no more."

Mr. Simeon's feelings on the occasion were intensely exercised. "Adored be the name of God," he writes to Mr. Thomason, "for so uniting our hearts in love. For a long time I could not even look up—but at last I cast an eye of grief and affection towards your ship, and repeated it at intervals till you were about fifteen miles off; then finding you were almost out of sight, I went down into the cabin. I arrived at home

at twelve o'clock at night, thankful that I had been permitted to enjoy in our separation a pledge that we should meet again at the right hand of God. Our love will be there the same—it is the expression of it only that will be different.

"The wind has changed—were it to blow hard, you would be driven back again. Shall I appear unkind if I say I should be grieved to see you? Though I would not for a great deal have lost the opportunity of parting with you as I did, I would not willingly pass through it again; a few such scenes would speedily wear and enfeeble my frame. Yet for your sake, more than my own, I wish you not to be delayed in your voyage.

"June 12, Sunday. I am just come from the table of my blessed Lord, where I have been commemorating his dying love with much comfort to my soul. The minister repeated the words to every individual, so that between receiving the sacred elements and returning to the public office, I had about half an hour to remember you and your children, the captain, and the passengers, the captain's widowed wife, and your dear honoured brother, Mr. Martyn, and many others."

This voyage, so prayerfully and hopefully commenced, was however not without 'hurt and much damage, not only of the lading and ship, but also of their lives.' On his arrival at Calcutta, Mr. Thomason writes to Mr. Simeon the history of their providential escape from shipwreck.

"December 5, 1808.

"Here we are by the good Providence of our God at the wished-for haven. June 10th we left Portsmouth. Nov. 19th we arrived at Calcutta; but we

have arrived in a way we did not expect, not only *over* the waters, but *through* them. On the morning of Nov. 7—a morning much to be remembered by us —the Travers struck upon a rock, and in a short time was a complete wreck. The ships in company escaped in all haste from the scene of danger, and were soon out of sight. *We were left, not to the mercy of the winds and waves, but to the mercy of God,* who marvellously interposed, and brought us off in safety. As we entered the Bay of Bengal, after a delightful voyage, in which we had not been seriously incommoded by winds or worn out with calms, the wind obliged us to go to the eastward, and pass by two of the Nicobar Islands, and sail to Bengal by the inward passage. In coming out of that passage, though the navigation is dangerous, off Cape Negrais, the southernmost point of Ava is Diamond Island, then in a southerly direction, Drowned Island, the Cocos Preparis, the Andamans. Between Diamond Island and Drowned Island is a reef of rocks, and by some mistake of the Captain's we got among them. At five o'clock, Monday morning, Nov. 7, the ship struck. I had just dressed myself, and was actually proceeding towards the deck, when just as I had fairly reached it a tremendous blow, which almost overset the ship, clearly shewed us the nature of our situation. In a moment all the ship's crew were assembled on deck. I went down in haste to B. and informed her of the disaster, and we hastened up together. She had nothing on her but a counterpane, and the dear children each a sheet. We clung together near the round house, and lifted up our hearts to God. It was an awful scene, every countenance was filled with terror and despair. Thus in one short moment they

had exchanged their peaceful slumbers, for all the horrors of threatening destruction. The ship continued to strike violently; one mast was cut away after another. The guns were thrown overboard, and every hand was employed in clearing and launching the boat. This was our only resource, and now the long boat was let down into the sea, checked as it was by spars, and unaided by tackle, though the loss of the masts is at this time a subject of surprise, even to naval men of experience. Through the good providence of God, this was at length effected, and when the ship was filled with water, and all the lower decks blown up; when the stern-post was gone, and all the after-cabin dashed into one; when the back of the ship was broken, and she was fast sinking in the middle, we saw the long boat safely launched into the deep. The ladies were let down by haul-lines, one by one, then the children, and the gentlemen passengers, until ninety-three passengers had crowded into the long boat, and we seemed ready to sink. In the cutter were eighteen, in the jolly boat eleven, in all one hundred and twenty-two. Six Europeans were left, seven China men, and three Lascars.

"In the boat we had to encounter new perils; no ships were in sight, the land at a great distance, and we had neither oars nor sail to steady us; the sea seemed every instant ready to swallow us up. This interval of twenty minutes was very critical, for the wind was fresh, and the boat unmanageable, from the crowd of persons that overloaded it. At length the sail was hoisted, and after going before the wind near one hour and a half, we saw at a great distance the other two ships. After encountering three heavy squalls, and escaping many dangerous seas, we arrived, through

the mercy of God, safe on board the E. Spencer, Captain Heming, where we were received with transports of joy, and treated with most affectionate kindness. Major and Mrs. Welch gave Mrs. Thomason and myself half of their cabin. We reached our friends half naked, without one earthly comfort, stripped of our all except the rags on our back.

" ' They who are wise will observe these things.' "

Mr. Simeon's observations in reply are very characteristic.

" How deep and mysterious are the ways of God! —that you should be made willing to transport yourself and family, and all you had, to the shores of India, and then be landed on these shores, glad to escape with your very lives! You view the calamity in its true light. I adore my God for giving you so just a view of it. God has said to you, as to the first-born of Egypt, ' I have spared your lives, and you shall be mine.' I trust it is not the wish of either of you, that a commutation of the Levites should ever take place. You are well-contented and happy that his service should be your *one* employment—himself your *only* portion. I was much comforted to find, that in the midst of your danger and distress, not a thought of regret ever assailed your minds. *Here is the comfort of being in the Lord's way.* We are prepared for every event. I am persuaded that God has had designs of good towards the people of Calcutta. The exercises of love, to which your necessities have called them, will, I hope, be matured to a habit, and such an attachment be formed as shall endure to all eternity."

The following letter, written by Mr. Thomason five months after his shipwreck to Mr. Simeon, proves his loss to have been indeed gain. Like the Apostle,

whom he thus followed 'in perils in the sea,' amidst all his 'necessities and distresses,' he could rejoice 'as having nothing, and yet possessing all things.'

"My Beloved and Honoured Friend,

"What shall I say to you? The request with which your letter concludes, is in unison with all the feelings of my heart. I may well have something appropriate to say to one who has loved so much, and to whom we are all bound by so many ties of obligation and love. We have received two letters from you, both of which have cheered us more than words can express. The tears of affection you have shed for us are not, I hope, totally lost upon us, though we are very, very unworthy of the love you bear towards us. Accept of our most affectionate acknowledgements for every expression of love, every friendly admonition, every tender petition for our welfare. It has often comforted and warmed our hearts, when we reflect on the interest we bear in your prayers. One evidence I have that my heart is not altogether insensible, is my daily grief and sorrow that the warm and lively feelings expressed in your letter, do not meet with a more corresponding glow in my own heart. O wretched heart! inexpressibly unworthy the least of God's mercies! I do chide myself and take the shame of my coldness and ingratitude towards God, and towards you. I pray God to kindle the flame of love in me, that the fire may be burning brighter and brighter upon the altar every day. It is not animal affection I deplore the want of, but Christian affection—holy love, that love that gives earnestness to prayer, and which brings us into the happy enjoyment of Christian communion at a throne of

grace, though separated 16,000 miles from each other. Here it is that the ardour of your affection meets with so wretched a return, and here it is that I find daily cause for humiliation and grief. I have taken your letters in my hand—walked after sunset on the roof of our Church, and wept. In feeble and sorrowful accents I have endeavoured to confess all my vileness before God. For ever blessed be His name! the vilest may find mercy; and that one word expresses the one thing which I want. Sure none will have such great cause to bless God for his pardoning mercy and his saving grace as myself. With respect to the actual state of my own mind, I can only say, as I think I did in my last to you from Mr. Brown's house, that I hope I am beginning to understand the gracious dealings of God, and to feel the unspeakable importance of my situation as a minister of the Gospel of Jesus Christ. I bless God the shipwreck has not been wholly forgotten, though I only feel beginning to improve it. 'If the Lord himself had not been on our side,' even such a mercy would have been wholly forgotten. Experience shews us that except He give us grace to improve His dispensations, no judgments, no mercies, no warnings, will avail anything. In our almost miraculous escape from the deep, God has given us a new and impressive call, for which we have reason to bless his name; but more especially have we reason to bless Him for not having suffered it to escape from our wretched hearts. It has in some measure led us to renewed earnestness and deep humiliation before God, and now at the end of five months I feel a growing sense of gratitude to the Lord for having brought us to India in the way he has. Many of our friends at

home have pitied us, but indeed it is a great matter of joy. I value it as a most precious jewel, and would not on any account recover from the deep what we have lost, even were it in my power. The Lord moves in a mysterious way, but all his doings are in faithfulness and mercy. We were coming to India flushed with hope, full of ardour and sanguine expectations, much animal fervour, and an amazing portion of self-sufficiency. He casts us upon a rock; it was a hard blow and it spoke loudly, 'Mind what you are about.' We were richly furnished with books and stores of various kinds; He takes them all from us; sends us here as cast-aways, completely stripped of every thing but our trust in Him, and hope in His Word. Blessed be His name, I say again and again, that He gives us also a heart to think of these things, and to pray for a right improvement of them. The searchings of heart on this occasion have been very salutary though painful; and we can testify to the praise of His grace, that we are labouring with new earnestness, new zeal, new love, new thankfulness, to live wholly for God. And now, my dearly beloved friend, you having expressed a wish to hear something appropriate, what can I say to you? What can I communicate to you but the actual workings of my heart? You will reasonably expect that such an introduction to India ought to be accompanied with important effects on my own mind, and ought to lead to a new and more devoted surrender of myself to the Lord. I beseech you, when you write, express freely your views upon this subject. Tell me what effects ought to follow from a dispensation of this nature. I charge you before God as you value the cause of your blessed Redeemer, and desire to

promote it, to put me in mind of these things with authority. Ask whether I am living more nearly to God; remind me of this very request I am now making, that I may be stirred up to diligent self-examination, lest I be put to shame before God and man. I pray God that his blessing may rest upon you, both in your public and private, and in all your social duties: to all the dear people at Shelford and Cambridge present my Christian love. I look back upon my ministry amongst them with deep shame and grief of heart. I have injured them all, and I shall never be able to express this to them in person. I cannot but do it before God, and implore God for my innumerable neglects and want of spiritual zeal and faithfulness whilst amongst them. I never loved them so much as at this moment, and never so earnestly desired their spiritual welfare.

"If it please God to spare my life, I hope to give some efficient aid in translations. At present, of course, I can do nothing, but others are doing wonders. Honoured and beloved Martyn, whose face we are not likely to see for a long time, is doing, as always, great things."

Mr. Simeon replies :—

"I cannot express what refreshment your long letter was to my soul. The length of time between one month after your arrival and the month of February was so great as to cause painful apprehensions. But your letter at last made amends for all. There was one part, in particular, that quite overcame me, and for a time deprived me of utterance. Your mention of our dear brother Martyn : a great length of time had intervened since any letter had arrived from him : the last gave a bad account of his health. His

only-surviving sister died about eight months ago, and I began to fear that he was dead also. The sight of his name and of his restoration to health was such a cause for gratitude, that I instantly fell on my knees to bless and adore my God.

"If my emotions have been less strong respecting you, they have not been less sincere or less affectionate. Indeed, the two first times I read your letter, my sensations were quite strong enough for my weak frame to sustain. As it contained nothing which our dear friends and people ought not to hear, I permitted it to be read, being myself present to make observations: it is needless to mention what universal joy and gratitude it excited.

"But how shall I answer your letter where you bid me to charge you in the name of our Almighty Father, and to put questions to you in my own particular way. Alas! I want to be charged myself, and am but little qualified to charge others: and if questions were put to me, I must answer them by hanging down my head and covering my face with shame. 'As to the question you ask respecting the improvement you should make of the deliverance vouchsafed you, I know of no words whereby to express it better, than 'to be humbled in thankfulness before God.' I can in some little measure tell you how it has been with me in some very recent deliverances on horseback. I had most confidently put myself in God's hands, and he most graciously preserved me: in return for which I could not help saying, in the words of David, that 'all my bones should praise him.' I could not help putting forth first one limb, then another, stretching them forth to Him, and receiving them afresh from Him, and

devoting them afresh to Him. Thus then, I think, it may be with you; you may receive yourself afresh from Him, and devote yourself, in all your powers and faculties, afresh to Him. When you see dear Mrs. Thomason and your children, receive them from the Lord afresh, tell them they are His, and that you give them up to Him. The state of mind, which under your circumstances I should wish to retain, is that of humble, grateful adoration. It was but Tuesday last I preached on the first petition of the Lord's Prayer, and though commentators generally interpret it as merely supplicatory, I could not but consider it as Eucharistic. I have found, at all times when my soul has been in a better frame, that admiring and adoring acknowledgements have preceded supplications, and that I dared not ask for more, till I had rendered my acknowledgements for past favours. This I feel to be my state, when I awake, if I am at all in a proper frame, and the object which, whether in your situation or my own, I should wish to attain, would be to have my soul abidingly in this state."

Allusions have occasionally been made in the foregoing Memoir to certain meetings of Mr. Simeon's clerical friends, which were of a peculiarly instructive character, and regarded by all who attended them with feelings of no ordinary gratification. As a description of them has already been given by one, who of all others is the most competent to write on the subject, the account here subjoined is taken without alteration from Mr. Preston's 'Memoranda.'

"Of the many recollections of Mr. Simeon, on which it is now delightful to his friends to dwell, one,

not the least interesting or profitable, is that of the annual meetings of clerical parties, which assembled, by his invitation, at the house, first of Mr. Thomason, at Little Shelford near Cambridge; and afterwards of his successor, who subsequently removed to Aspeden Hall in Hertfordshire, where the meetings were continued. These were distinguished from most other clerical meetings, which are now not uncommon, by being composed, not of persons collected from the immediate neighbourhood, but of those with whom, from circumstances or from choice, Mr. Simeon had been in habits of more than ordinary intimacy, and also by the married clergymen being invited to bring their wives with them;—Mr. Simeon, with kind consideration, wishing that that sex, which often contributes largely, like 'the beloved Persis,' to the success of ministerial labours, should enjoy the benefit of the general conversation which took place after dinner, and also be enabled to compare together their several schemes of parochial usefulness, as the helps-meet of their respective partners. The whole of the party, consisting sometimes of from twenty to thirty persons, were accommodated on the spot; and continued together two entire days, besides the days of arrival and departure. The clergy spent the mornings, after breakfast, in conference, principally on the Scriptures; Mr. Simeon, generally assisted by some one, presiding. A favourite book of Mr. Simeon, on these occasions, was *Warden's System of Revealed Religion*, which contains a digest of Revelation under separate heads, composed in the express words of Scripture. The passages were usually read; first, as collected together, and then separately, in the Old and New Testaments; copies of the original being provided, and continually

consulted. These conferences, divested as much as possible of stiffness—which was the more easily effected from the harmony and mutual confidence of the brotherly circle—were exceedingly delightful, and doubtless profitable. God, being thus honoured, in being inquired after in His own word by those whose province it was to dispense it to others—the search after His will being begun and ended with prayer—did assuredly manifest Himself to them as He does not to the world. They have often said in words, and oftener in their hearts, 'It is good for us to be here.' This imperfect record will perhaps meet the eye of some who were present; and they will with one consent confirm it.

"While the clergy were thus employed, the ladies were in another room, where they read together, and endeavoured to edify one another. At the hours of repast and in the evenings, all met together. After tea there was usually some leading topic of conversation likely to be interesting and profitable to both sexes, letters also, or any religious intelligence, or schemes of usefulness likely to be generally acceptable, were then brought forward.

"This narrative, divested of all mystery, will perhaps abate the fears of some persons, who have apprehended they scarcely know what lurking mischief from such 'unauthorized assemblies.' If any who felt jealousy, or suspected evil, could have seen and heard without being seen, they would haply have fallen upon their knees and confessed that God was in that place. They would at least have witnessed there, what is recorded on high authority to have taken place in olden time;—when 'they that feared the Lord spake often one to another; and the Lord hearkened,

and heard it; and a book of remembrance was written before Him for them that feared the Lord, and thought upon His name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him*.' Certainly not one of those who have been present at those privileged seasons now repents—except of not having profited more from such opportunities. Never, probably, will some of them know more than they then experienced of the delight of the communion of saints, till they shall again meet with Martyn, and Jowett, and Lowe, and Thomason, and Sargent, and Simeon, and Farish, and (we name one only of those still on earth, because he is out of the immediate reach of this record) Daniel Wilson, and others whom we could name—men honoured of God, and much esteemed in the Church—at the Supper of the Lamb in Heaven."

What were Mr. Simeon's feelings respecting these hallowed meetings of endeared friends will appear from the following letter to Dr. Ring.

"K. C., July 28, 1809.

"My very dear Brother,

"Such a season God has never yet vouchsafed unto us. For half a day perhaps I have often known times as precious; but never for nearly three days together. The solemnity, the tenderness, the spirituality, and the love were equal to any thing I have ever seen. God was truly in 'the midst of us.' Ladies and gentlemen were both highly favoured in their separate discussions; and the Sermons, especially Mr. Fry's last night, on 'Because thine heart

* Mal. iii. 16, 17.

was tender,' were accompanied with an unction from the Holy One, and a blessing on all who heard them. You may judge a little by the whole assembly grudging the time that was allowed for bodily refreshment, (which was as short as it could well be,) and expressing a wish that, in future, *that* should enter as little as possible into the idea of the Meeting. Our separation this day has been very affecting; every one seemed as if taking leave of his dearest friend, who was going to India. . . . . Our Jubilee was as different from the religious dissipation of the Mission Societies, as a sweet rustic scene differs from Cheapside. O for more of that divine composure, that tender love, that heavenly ardour which animated the whole company! Less mixture of the *animal* I never expect to see in this world. Humility, meekness, gentleness, love, stillness, the full eye, the tender look, the slow unimposing voice; in short, come and see,—come and taste,—come and exemplify,—if our lives be spared to another year;—and in the mean time believe me, my dear friend,

" most affectionately yours,

" C. SIMEON."

CHAPTER XI.

DEATH OF BISHOP YORKE—DR. DAMPIER SUCCEEDS TO THE SEE—HIS FEELINGS TOWARDS MR. SIMEON—MR. SIMEON'S LETTER TO HIM—EXPLANATION OF HIS SENTIMENTS AND CONDUCT—IRREGULARITIES OF FORMER TIMES—MR. SIMEON'S REGARD FOR ORDER—CANDID ADMISSION—'EVANGELICAL AND PHARISAIC RIGHTEOUSNESS COMPARED'—DR. PEARSON'S 'CAUTIONS'—MR. SIMEON'S 'FRESH CAUTIONS'—PROFESSOR FARISH'S JUDICIOUS ADVICE—PRIVATE LETTER TO DR. PEARSON—DR. PEARSON'S 'REMARKS' AND NOTE—MR. SIMEON'S REPLY—REPROOF OF AN UNDERGRADUATE.

1809—1811.

In the latter part of the year 1808, Mr. Simeon sustained a serious loss in the death of his kind friend and patron, Bishop Yorke. The considerate regard and steady support he had hitherto enjoyed from his Diocesan were now to be exchanged for suspicion and interference on the part of his successor. Little sympathy or respect was felt by Bishop Dampier for the minister of Trinity Church; and no one was more aware of this than Mr. Simeon himself. Dr. Dampier had formerly been a Fellow of King's, and though he had left College before Mr. Simeon arrived there from Eton, he was certainly not ignorant of Mr. S.'s career; and it was well known he had not viewed it with much favour. Mr. Simeon, anxious to prevent any expression of the Bishop's feelings, which might operate unfavourably upon his ministry, took the first opportunity he could of presenting to him a copy of the *Helps to Composition*; accompanying it with a respectful request, that his

Lordship would condescend to peruse the preface, as it contained a faithful exhibition of the 'sentiments he held, and as he held them.' To this note the Bishop returned an answer certainly not distinguished for its courtesy, or calculated to allay Mr. Simeon's previous apprehensions. As it was possible however that the object of Mr. S.'s former communication might have been misconstrued, and also that his late long absence from Cambridge might require some explanation, he once more ventured to conciliate his Diocesan by a further exposition of his sentiments and conduct.

"Feb. 10, 1809.

"My Lord,

"During the greater part of last year I was under the necessity of being absent from my charge. My strength had been so impaired by ministerial exertions, that I was compelled to desist from all public duty, and to seek the renovation of it by a change of air and sea-bathing. In October last I returned to my work, and since that time have continued it on the lowest possible scale of exertion, never attempting more than one sermon in the day, notwithstanding the prayers are read for me. By proceeding thus cautiously, I hope to be able to maintain my ground, without having any further occasion to apply for leave of absence. I take for granted, that if any record be kept of applications for leave, you will find that my absence was solicited, and complied with in due form; but if your Lordship should wish for a copy of my late Diocesan's letter, I will send it you with great pleasure. It breathed a truly parental solicitude and kindness throughout.

"I am almost afraid that I did not state, with

sufficient clearness, to your Lordship my reason for asking permission to lay my Books before you. I beg to assure your Lordship, that it was not from a high conceit of any thing that I had written, or from an undue desire to obtrude any thing of mine upon your Lordship's notice; but from a wish that your Lordship should know, from an authentic source, what are the views and sentiments of one, who is now immediately under your Lordship's cognizance and jurisdiction. Your Lordship knows full well that even truth itself may be so stated, as to convey a very erroneous idea of a person's sentiments: if, for instance, any one should say, that I maintain the doctrine of Justification by faith alone, and yet leave an impression on the mind, that I neglected to enforce good works; what he might say in words, would be substantially true, but, in fact, it would be as false as if he should accuse me of Socinianism or Deism. Indeed, it appears to me, my Lord, that the very same doctrines may be useful or pernicious, according as they are stated in a way crude and rash, or qualified and cautious: and this is what I meant, when I said, that 'the preface contains all that I hold, and *as I hold it*.' For if only here and there a sentence were culled from the sermons, which are studiously compressed into the smallest space, my views might possibly be mistaken; but in the preface they are brought to a point, in such a manner, that they cannot possibly be misunderstood. In all matters that form a ground of difference between persons of real piety, I think I have endeavoured to exercise caution and moderation, but in truths of fundamental importance, I have thought it my duty to speak with firmness and energy. Doubtless, it is not to be

expected that every sentence in 600 sermons should be so written, as to commend itself equally to all; but the general scope of the whole, and the spirit which it breathes throughout, will I hope be approved by all, even by those who here and there might have stated matters somewhat differently; and, if one single sentence were pointed out to me as objectionable in any view, I should instantly guard against its appearance in any future edition.

"As under divine providence your Lordship is now become my immediate superior in the Church, to whom I owe all possible deference and respect, I trust your Lordship will approve of my wish to lay before you the means of ascertaining my true sentiments, and of obviating any misconceptions, which the statements of others, however unintentionally, might possibly create. Nor will your Lordship think this caution unnecessary, when you are informed, that only about two years ago, the late Editor of the *Cambridge Intelligencer* (Benjamin Flower) published such falsehoods respecting me, that I judged it necessary to send them to my Diocesan, and to take his judgement on the expediency of commencing a prosecution against him. It is the same man who was brought before the House of Lords, and committed to prison, for his unwarrantable attacks on the Bishop of Llandaff. Being the great organ of the Jacobins, he laboured to destroy the character of every supporter of order and government. His attacks on me were frequent, with my name in telegraphic characters. Your Lordship may judge of the tenor of them by one single sentence in the first of them: 'When will this man (namely myself) cease to whet the appetite of ministers for blood?' To enter into a paper war

with such a man would answer no good end. The only way to treat him is that which my Diocesan recommended. For your Lordship's satisfaction, I send you a copy of this letter. (See page 219.)

"This, my Lord, I hope, will be deemed a sufficient apology for the trouble I have given you, and for the solicitude I feel to prevent such malignant efforts, if ever they should reach your ear, from having any influence on your Lordship's mind. Not that I should have troubled you thus, if I had not feared that I was not perfectly understood, as to the object of my former letter.

"With every sentiment of respect,

"I remain, my Lord, &c."

There can be no doubt that some occasion had been given for these violent attacks of Flower upon Mr. Simeon, on account of his preaching 'in unlicensed places.' In common with others of the more earnest and zealous clergy of those times, he had been ready, amidst the general ignorance and indifference that prevailed, to embrace every opportunity of preaching, to those who were willing to hear, 'the glorious Gospel of the blessed God.' And truly he was 'instant in season, out of season.' At that period however it should be remembered, that the notions, among all parties, of order and discipline, and even of Church-government, were very different from what they are now. "For many years," observes a distinguished writer, "it was not deemed irregular, even by the Bishops, for clergymen to preach in Lady Huntingdon's chapels, provided the prayers were read. Preaching in barns, or other places, was viewed much in the same light. It was not until a comparatively recent period that

the Bishop's license was deemed absolutely necessary. Whilst many persons, who began preaching as laymen in Lady Huntingdon's chapels, were ordained by the Bishops without scruple." In forming our estimate therefore of the acts of Mr. Simeon in his earlier days, and of other men who pursued the same course, we must never lose sight of the views, and feelings, and principles of the age. It would scarcely be consistent with candour or justice to judge those men by the maxims or rules of our own times. The very men who were irregular then, would be the first to conform in every particular now. Many indeed lived to give the proof of this; and in the case of Mr. Simeon this was remarkably true; for not only in later life was he singularly attentive to order himself, but was wont particularly to enforce upon his younger brethren the importance and duty of not indulging their zeal at the expense of regularity and discretion. On one occasion, a few years before his death, (in the presence of the Editor) he was good-naturedly reminded by an old friend of some of those instances of his early fervour:—'Do you remember, Mr. Simeon, in former times coming very early in the morning to my great barn, to preach to the men before they went to their work?' After a most significant look, instantly turning his face aside, and then with both hands uplifted to hide it, he exclaimed—*O spare me! spare me! I was a young man then.*

In the month of November, Mr. Simeon again appeared in the University Pulpit, and preached a faithful and searching Sermon from Matth. v. 20, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no

case enter into the kingdom of Heaven.' This Sermon was soon afterwards printed under the title, 'Evangelical and Pharisaic Righteousness compared,' and drew forth (Jan. 11, 1810,) from the Christian Advocate, Dr. Pearson, a pamphlet, which he designated 'CAUTIONS to the hearers and readers of the Rev. Mr. Simeon's Sermon, &c.'

A few passages from the pamphlet will be sufficient to introduce Mr. Simeon's remarks in reply.

"On hearing and reading Mr. Simeon's Sermon, entitled 'Evangelical and Pharisaical Righteousness compared,' it occurred to me, and not for the first time, that the young men of our University, many of whom are designed for ministers of the Established Church, should be cautioned against imbibing error even in the sermons which they hear at St. Mary's, the University Church. . . .

"Having a great personal regard for Mr. Simeon, and for his zealous exertions in the cause of religion and humanity, as also an admiration of his eloquence and impressive mode of preaching, I indulge the hope, that I may make a few remarks on his Sermon, without giving him offence, which I by no means intend or wish to do."

In the course of his observations, Dr. Pearson generously admits that, "There is much in the Sermon to be commended, and but little to be condemned."

But the gravamen of the charge against Mr. Simeon, and the grounds for the 'Cautions' to his hearers, may probably be discovered in the following paragraphs:—

"On the whole, then, it appears, that Mr. Simeon, with the view, as it should seem, of shutting out those

from salvation, whom he had previously determined to condemn, has raised the character of the Scribes and Pharisees above its proper level. In proportion as this process would render it more difficult for any Christian to excel the righteousness of the Scribes and Pharisees, it afforded him an opportunity of excluding from salvation those Christians, whom he might choose to represent as falling short of it; for it would necessarily follow, from his text, that those who did fall short of it, could not possibly be saved.

. . . . "We may, then, very fairly conclude, that when Mr. Simeon speaks of those who now 'occupy the seat of Moses,' he must at least mean to comprehend his brethren, the Clergy of the Church of England, if he does not mean to speak of them exclusively. The latter is what is most likely to be understood by the generality of his readers. Mr. Simeon has himself made the application more pointed by referring to those 'who are in repute for wisdom and piety amongst us,' and whom, therefore, if I rightly understand him, he considers as persons 'who have a disapprobation of real piety lurking in their hearts.' What are we to think of such a passage as this in a Sermon, preached at an University Church, and printed at an University Press? If Mr. Simeon can point out any other interpretation of this passage, which the passage itself will fairly bear, I shall be happy to attend and receive it. At present, I can consider it in no other light than as a *libel*."

To this pamphlet Dr. P. appended the Letter written in 1806, and addressed to the 'Orthodox Churchman's Magazine,' on the subject of Mr. Simeon's 'Churchman's Confession.' (See page 209.)

With his wonted promptness and energy in a few

days Mr. Simeon prepared a reply, entitled '*Fresh Cautions.*' But previous to its publication, he submitted it to the judgment of his faithful and clear-sighted friend, the Rev. Wm. Farish, formerly the Tutor of Magdalene College, and then Professor of Chemistry in the University. From him he had the advantage of receiving the following very seasonable and judicious observations.

"Chesterton, 9 o'clock, Feb. 1, 1810.

"My dear Simeon,

"The enclosed hasty remarks I wrote before I went to bed last night. My pillow has not made me at all more favourable to the passages, to which I have objected. Aristotle indeed, I think, somewhere says, that in oratory, γελοια are most advantageously rebutted by serious arguments, and *vice versâ*. And the remark is very shrewd: but it is not to be followed throughout. I don't see that you get any advantage by it in the present case, that is not counterbalanced many times over by disadvantages. Ridicule, as the test of truth, is a very powerful weapon in the hands of a disingenuous infidel; but the sentiment is false, and the weapon suits ill in the hands of a Christian. I don't see the propriety of using it, on a serious subject, against an adversary that means seriously, and aims to speak candidly; which I really think is the case at present, though I never felt less conviction from an attack in my life, with respect to the substance of it. I think too, your opponent is too respectable a man to be so treated, and his office too respectable also. I think you will have the prejudices at least, not to say the ingenuous and proper feelings, both of your friends and enemies

against you on this point. I see no good that you get by following Aristotle. But only think, what an advantage his rule will give to your opponents, or rather to those who will infallibly take up the cudgels for him; for I think he himself is too candid to make all the advantage which he might of the occasion. How will your ironies appear, when they are dressed up as your serious sentiments, and gravely refuted? You will in vain say, 'I never meant this;' the answer will be, 'They are your very words; why did you say so?' —'I was in joke.'—'But why joke on such a subject?' This is the best you can expect from your enemies. But the truth is, not one in twenty of those, who will read their answer, will ever look at your 'Cautions;' and the majority of that twenty will seriously believe, on the testimony of your enemies, supported by inverted commas, that you actually hold what you only meant to ridicule.—But enough of this.

"I like your answer (so far as it is serious, and leaving out a little would make it entirely so) very much. I think you ought to print it; and that it will have a very good effect, especially if you should rather keep down a lash or two, which might irritate too much. I looked upon the attack, when it first came out, as by far the most dangerous one that was ever made upon you; though by no means either the most malicious, or the most conclusive—indeed, as having scarce any of either. But it may bring upon you the collected resentment of a most powerful body; not upon you only, but upon all your sect, (if I may use the word). It may serve as a watch-word—as a pretence—and there is no saying what severities it may justify; and the more so, on this account, that the whole sting of it is contained in two syllables,

which is a weapon not too ponderous for any knave to teach any fool to use. Only think what a wasp's nest may be armed against you! I think your answer serves to extract this sting—to take away its poison in a degree far beyond my hopes. All your friends thought you had a very delicate point to touch, and I think that you have touched it very delicately, very judiciously, and very ingeniously. Therefore I am altogether for publishing it; though not for publishing it altogether as it stands. I should have called, if you had not wished to see my opinion so early. I shall perhaps call sometime to-day, and talk over some of these points more at large. Excuse haste; I have no time to look over what I have said.

"Yours, most affectionately,

"W. FARISH."

Mr. Simeon appears to have profited by this judicious counsel. The commencement of his rejoinder to the Master of Sidney is a good illustration of the courtesy and kind feeling, which ought ever to be maintained in controversies on religious subjects.

"In noticing the CAUTIONS which you have given to the readers of my Sermon, I beg leave to thank you for the very kind, not to say flattering, terms, in which you do me the honour to speak of me: and to assure you, that the regard which you express, is mutual; and that, in respect for your person and character, I do not fall short of your most esteemed friends.

"I am sensible, that to enter into controversy with a truly Christian spirit is easier than to preserve that spirit throughout; and that it is difficult to find an advantage against an adversary, and to use it with

due moderation. However, as I feel at present nothing in my heart but unfeigned respect and kindness towards you, I hope I am in no great danger of transgressing the limits which I would at all times assign to myself in such a correspondence: and, if there be in any part an expression that excites the smallest pain in your mind, I beg you to construe it in the most favourable sense, and to be assured, that nothing was further from my heart than an intention to wound your feelings."

Then, in reply to Dr. P.'s charge, 'that with the view of shutting out those from salvation, whom he had previously determined to condemn, Mr. S. has raised the character of the Scribes and Pharisees above its proper level,' Mr. Simeon observes:—

"Point out one single thing which I have required as necessary to salvation, and which God has not required; or one thing which I have condemned, which God has not condemned: do this, I say, and I will admit the truth of your accusation in its fullest extent. But, if you cannot do it, then you will see, I think, the harshness and injustice of your remarks. However, I forgive them freely; for, whilst you have, in your own apprehension, detected and exposed this evil disposition of mine, and shewn, that I, for the sake of terrifying some particular persons, make the way to heaven more strait and difficult than I ought to do, I feel myself, on the whole, a gainer by the expression: for I have gained *this* at least out of the mouth of an adversary, (and it will be very gratifying to all the readers of my Sermons,) namely, *that I hold up the standard of holiness very high*. You know, Sir, that persons who maintain the doctrine of justification by faith alone without the works of the law, are sup-

posed in general to disregard good works. But you have informed the world, that this, with me at least, is not the case; and whatever they have need to be *cautioned* against in my writings, they have no reason to fear an *Antinomian* spirit: you acknowledge, not only that I am as strong an advocate for good works as you yourself can be, but that I even go beyond you, and maintain a higher standard of holiness than you. Thus far then all is well."

With respect to the remaining charge, of having published a 'libel,' he adds:—

"Truly, here is a *libel*, and a very serious one too. I say, here is a *libel;* but *who the author of it is*, I must leave the public to determine. The public will at least suppose that you were *convinced in your own mind.* But, no; whilst you are holding me up to the public as a libeller of all the Clergy of England, you provide a salvo for yourself by saying, '*If I rightly understand him.*' Pray, Sir, is it right to bring such heavy charges, without knowing whether you understand the grounds on which they are brought; yea, at *the very time that you acknowledge yourself to be in doubt* whether you *do* understand them? You put me into the predicament of a person, who, having received many severe blows from constables, under the idea that he was some great offender, is told by them, 'If we do not mistake, you are he that deserves to be thus treated.' But, 'you *do* mistake,' replies the poor sufferer; 'for I am *not* the man whom you take me for: and you should have been sure of your man, before you gave me the blows.'. . .

"Thus, Sir," he concludes, "I have answered, and, I hope, satisfactorily, your different objections: and, after all, I am so much at a loss to know what

you intend to *caution* the world against, that, if it had not been for the last charge of a *libel*, I should not have felt myself called upon to take any notice of your pamphlet. Let me then be permitted to ask you, What would you *caution* the world against? Is it against being led by my sermon to place their hopes of salvation on a wrong basis? No.—Is it against being led to disregard good works? No.—Is it against being led to place the standard of morality too high? This, methinks, would ill become a *Christian* Advocate. If you say, This *is* the thing which I would caution them against; then I say again, Point out in that sermon any one thing, which I either require or condemn, and which God himself has not required or condemned; do this, and I pledge myself, as before, publicly and immediately to recant my error."

Having thus vindicated himself before the public, Mr. Simeon addressed the following letter to Dr. Pearson, as the expression of his private feelings on the occasion.

"King's College, Feb. 23, 1810.

"Rev. Sir,

"I beg leave to return you my very sincere thanks for your polite note, and for the present of your new publication,* with which it was accompanied; and I request you to accept the assurance of my esteem and regard, together with the postscript to my public letter. It is indeed a matter of regret to me, that my public correspondence wears a different aspect from what I could have wished. Glad should I have been, exceeding glad, if circumstances would have allowed me to waive every un-

* Probably the Letter on the 'Churchman's Confession.'

pleasant remark, and to confine myself altogether to such expressions of respect, as truth would have dictated, and your general character demands. Believe me, Sir, it is painful to make any observation which may have a tendency in any degree to lower you in the estimation of the public. I can say with truth, that though it is gratifying to me to feel my ground firm, I regret exceedingly the necessity of making it so at your expense; and account even victory itself painful, when gained on such terms.

"To shew that I am not unwilling to satisfy your mind privately, whilst I decline any further public controversy, I will most cheerfully assign to you my reasons for inserting in the 'Churchman's Confession' the note that related to Dr. Marsh. That, which you yourself have now publicly asserted, was at the time universally understood to be the fact, namely, that Dr. Marsh's sermons were preached professedly 'in opposition to the peculiar doctrines maintained by me and my friends.' It was not in my power to attend any of them myself, because I was always professionally engaged; but the accounts I heard from all quarters were, that the sentiments intended to be refuted were very incorrectly stated; and consequently, that very erroneous opinions respecting my sentiments were circulated through the University. It was given out by Dr. Marsh himself, that he intended to publish his Sermons: in which case I should have had an opportunity of disclaiming any of those sentiments, which had been erroneously imputed to me, and of vindicating those, which I really entertained. In hopes of finding such an opportunity, I waited a considerable time; but when it became very doubtful whether any such would be afforded me, I got a turn at St. Mary's on purpose that I might state my senti-

ments fully and plainly to that audience, which had been taught to regard them with suspicion and distrust. I selected a text, the most appropriate that I could find, and a subject, the most satisfactory that could be imagined, 'The Confession in our Liturgy.' Having delivered the Sermon, I printed it; and in a note expressed my hope, that Dr. M.'s Sermons, if printed at all, might be printed precisely as they were delivered; my reason for this was, that I wished Dr. M. to know, and the University to know, that I was ready to maintain my sentiments, if upon further investigation I should think them true, or to submit to his corrections of them, if they were false. That a prejudice had been excited against me and my sentiments was manifest; and if it was well-founded, I had no objection to its being confirmed; but, if it was ill-founded, I apprehend, you yourself, Sir, will think I was justified in wishing to remove it. But, if Dr. M. should preach one thing and print another, it would be impossible for me to remove that prejudice by any means: the evil that had been done would remain, and I should have no remedy. But if he should *not* print his Sermons at all, my open profession of a willingness to have my *reputed* sentiments exposed was a pledge to the public, that I was not ashamed of those which I really maintained, or afraid to discuss them even with such an able antagonist as Dr. Marsh. Had my request been made to a gentleman who merely preached an occasional sermon, and who did not professedly strike at me, it would have been unreasonable, I grant; but, in Dr. M.'s case, who had been a long time preparing his sermons, and with an avowed intention to print them, such a request was no other than what I might reasonably make, and no other than what equity would have

required him to comply with. It imposed no necessity on him to print them; but only, in the event of his printing them, to give me a fair opportunity of answering for myself.

"As you have not mentioned anything respecting a later Sermon of mine, entitled 'The Fountain of living Waters,' I might properly enough omit to notice it myself. But as in that, I took the liberty of stating my view of a subject, which I thought had been misstated by Dr. M. on a preceding day, I think it right to mention, that I acted precisely on the same principle as in the former case. He spoke of a whole class of people, who entertained some absurd sentiments which he controverted. Of the class that he referred to I had never heard; nor do I at this moment believe that any such persons (with the exception, perhaps, of some enthusiastic individuals) are to be found in England. What *my* sentiments on that subject were I stated, and openly shewed, that, whoever they might be, *I* was not one of them. But whilst I thus turned off the shafts from myself, and shewed that the errors he opposed were not countenanced by *me*, I did not utter a word that could be construed into a reflection upon him: on the contrary, I expressed the high respect I bore towards him for his zeal in the cause of sacred literature, and endeavoured, as far as my feeble testimony could reach, to confirm his well-earned reputation. This I thought the proper conduct to observe towards one, from whom, in other respects, I widely differed: and I can truly say, it was very gratifying to me to have so good an opportunity of offering him my public acknowledgements.

"This, Sir, is the kind of conduct which I would wish to see, wherever a difference on religious subjects

exists; and I desire, that if our little controversy do not bring us nearer in sentiment, it may, at least, not be suffered to operate to the diminution of our mutual regard.

"In forbearing to answer your last publication, I have shewn that I wish to avoid controversy: not that I desire to shun it on account of any apprehended weakness in my cause; but because I know and feel within myself (as most probably you do also), that controversy is hurtful to the spirit: it leads us to find pleasure in detecting and exposing the errors of an adversary; and gratifies, both in the writers and readers, some of the worst passions of the heart. Happy shall I be, Sir, to have no occasion ever to resume it, and happy to embrace every opportunity of approving myself, in deed as well as in word,

"Sir, your most devoted Servant, "C. S."

The controversy, however, was not yet quite ended; in a few weeks the Christian Advocate published some 'Remarks,' which he forwarded to Mr. Simeon with a polite note; to which Mr. S. replies:—

"My dear Sir,

"Permit me to return you my best thanks for the present of your 'Remarks;' and to say, that I most cordially agree with you in terminating our public correspondence. I trust that the desire of both of us is to do all the good we can whilst we are here, and to obtain, both for ourselves and others, eternal happiness hereafter: and I am persuaded that, if circumstances should ever bring us into a nearer acquaintance with each other, we should find, that the difference between us, though certainly great, is not so great as may at first sight appear. Persons who have the same general design, but differ in some par-

ticular modes of carrying it into execution, often stand more aloof from each other, than they do from persons, whose principles and conduct they entirely disapprove. Hence prejudice arises, and a tendency to mutual crimination: whereas, if they occasionally conversed for half an hour with each other, they would soon rectify their mutual misapprehensions, and concur in aiding, rather than undermining, the efforts of each other for the public good. The number of those who are zealous in the cause of religion is not so great, but that they may find ample scope for their exertions, without wasting their time in mutual contentions: and it is my earnest wish that the only strife we may ever know in future, may be that which the Apostles recommend, of 'contending earnestly for the faith once delivered to the saints,' and of 'provoking one another to love and to good works.'

"With these sentiments and wishes, I beg leave to subscribe myself,

"Dear Sir, with great respect and esteem,

"Your most obedient Servant, "C. S."

Thus amicably terminated a controversy, which for some months caused considerable excitement in the University; the pamphlets 'running (as Mr. Simeon described it in a letter at the time) like wildfire.' Would that all discussions on religious topics, between earnest and serious men, were conducted in the same spirit of candour, and brought with the like courtesy and Christian feeling to a conclusion!

Mr. Simeon was not slow to express his opinions with stern fidelity, especially when dealing with young men who made a profession of piety, if an occasion arose demanding a marked rebuke. Such a circum-

stance occurred at the close of this year, when an undergraduate, with whom he was to a certain extent acquainted, had been strongly suspected of writing some very flippant comments upon the margin of a book belonging to the College Library.

"Sir, "Dec. 14, 1810.

"In your letter to me you say, 'you never wrote such a paragraph to your knowledge.' You have nothing to do but to write down the same words, and you will soon see, on a comparison of the handwriting, whether you wrote it or not. It is evident you have been in the habit of writing in the books of the College Library. This, not to speak of the presumption, is a most flagrant breach of confidence, and deserves the most serious reprehension. What, if every undergraduate took the same liberty? If your conduct excited prejudice only against yourself, I should think that I had little to do with it, except in a way of private advice; but it involves the whole body of religious young men, and religion itself together with them: and therefore calls for a public testimony of my disapprobation. You are not at all aware how contrary your conduct in this matter has been to the modesty that becomes a young man, and a religious professor in particular: and I hope you will take occasion from it to mark how exceedingly defective you are in that prime ornament of a Christian character. My advice is, that you compare your handwriting with the paragraph in question, in order to refresh your memory; and that, when you have found out the extent of your misconduct, you go to your Tutor, and confess it, and humble yourself for it. When you have done that, and obtained forgiveness of your College, I shall be happy to see you again upon the former footing."

CHAPTER XII.

MR. SIMEON'S REGARD FOR THE LITURGY—APPOINTED SELECT PREACHER AT ST. MARY'S—HIS SERMONS ON THE 'EXCELLENCY OF THE LITURGY'—'ANSWER' TO DR. MARSH—DEFENCE OF THE BAPTISMAL SERVICE—LETTER TO MR. THOMASON—MARTYN'S SERMON—THE DEVOTIONAL READING OF THE SCRIPTURES—FORMATION OF THE CAMBRIDGE BIBLE SOCIETY—DR. MARSH'S OPPOSITION—MR. WILBERFORCE'S AID—THE FIRST MEETING—ACCOUNT OF IT BY AN EARLY PROMOTER—EFFECT OF MR. SIMEON'S SERMONS—DR. BUCHANAN—INSTALLATION OF THE DUKE OF GLOUCESTER—AWFUL DEATH—LAMENTED DECEASE OF KÖNIG—MR. PRESTON'S ACCOUNT OF HIM.

1811—1812.

It will have been frequently observed in the foregoing Memoir how strong and constant was Mr. Simeon's regard for the Liturgy and Services of our Church. From an early period in his college life, when he says that the prayers were 'as marrow and fatness' to him, during the space of thirty years after until the season of his late indisposition, when he remarks, 'surely the Liturgy is of more service than is generally imagined:' his attachment to our ritual had been unwavering. This long-cherished and cordial regard for the formularies of our Church induced him, when appointed at length *select* preacher at St. Mary's, to deliver a course of Sermons on 'The Excellency of the Liturgy.' These were preached before the University during the month of November (1811) from the text: Deut. v. 28, 29. 'They have well said all that they have spoken: O that there were such an heart in them!' On publishing these four Sermons

the following spring, Mr. Simeon prefixed to them a Letter addressed to Dr. Marsh, the Lady Margaret's Professor of Divinity, as an 'Answer' to his 'Inquiry respecting the neglecting to give the Prayer-Book with the Bible.' In the course of his argument Dr. Marsh had endeavoured to draw a parallel between the Assembly of Divines, who set aside the Liturgy, and the friends of the British and Foreign Bible Society, whom he accused of 'neglecting to give it away.' To heighten the representation, he says—"There was another feature in the Assembly of Divines, which we may distinctly perceive in the modern Society: it consisted chiefly of Calvinists: and the Calvinistic Clergy of the Church of England are generally members of the modern Society. Now a man who adopts the doctrines of Calvin cannot be zealously attached to our English Liturgy: a Calvinist may in many respects have a great regard for it: but he cannot have much pain in parting with it, as it abounds with passages so decisive of conditional salvation, that no ingenuity can torture them into the language of absolute decrees. Indeed we know that the English Liturgy was so offensive to the Calvinists of Scotland, that the very attempt to introduce it in that country produced an insurrection, which ended in the solemn league and covenant, to which the English Calvinists acceded."—

"In this passage," replies Mr. Simeon, "you avail yourself of a popular cry against a great body of the Clergy as espousing Calvinism, and as carrying their tenets to a very dangerous extent. But, Sir, it is greatly to be regretted that those who impute such sentiments to the Clergy here alluded to, will not tell us from whence they take their statements. If they

would quote the obnoxious passages, they would put it into the power of those who might be supposed to be implicated in the charge, to say, whether they maintained such opinions or not. As for a great number of opinions which they are supposed to hold, I dare to assure the public, that Socinianism, or even Atheism itself, is not farther from their real sentiments, than such expressions as are often put into their mouths*.

"Among the Clergy designated as Calvinists, I have no doubt but that I am ranked: (with what justice that name, in its obnoxious sense, can be given me, the reader will see in the Sermons here brought before him:) and I believe, indeed I am sure, that my sentiments in general do coincide with those, which the great body of the Clergy here referred to maintain. And, that the readers of your pamphlet may know how far these sentiments are repugnant to the Articles or Liturgy of the Church of England, I shall here present them with an extract from the Preface to my work, entitled, 'Helps to Composition.'"

[Here follows the extract which has been given entire in pages 178—189.] Mr. Simeon then proceeds: "Now, Sir, I do not say that every individual of those whom you designate as Calvinistic Clergy, would express himself in precisely the same terms as I have done, or that there are not shades of difference

* "Innumerable passages of this kind may be found in the Bishop of Lincoln's (Tomline) *Refutation of Calvinism*. It is much to be regretted that great and good men, whom no consideration whatever could induce to be guilty of wilful misrepresentation, will not use some more effectual means of ascertaining the sentiments of others, before they undertake to state them to the public, and to hold them up to the abhorrence of mankind."

between them: for you cannot find any ten men in the world, or indeed any two, whose minds are so constructed as to have no discordance of sentiment upon any thing: for as, in the countenances of men, there are points of difference in persons between whom there exists the most perfect family likeness, so, in the minds of men, no two are perfectly alike. But I defy contradiction when I affirm, that the great mass of Clergy, who are now invidiously called Calvinistic, do preach in a way perfectly consonant with what is expressed in that preface: and I challenge the whole world to say that it is not perfectly in harmony with the Articles, the Homilies, and the Liturgy of the Church of England.

"I have dwelt the more fully upon this point, because it is that, whereon a great portion of your pamphlet turns. For it is on the supposed Calvinism of those advocates of the British and Foreign Bible Society, that you found your accusation of them as unfriendly to the Liturgy: it is on that you found your parallel between them and the Puritans, who subverted the government; between them also and the Assembly of Divines, who set aside the Liturgy, as 'offensive to the godly at home, and to the reformed Churches abroad.' In a word, it is on that you found your apprehensions of the repeal of the Test Act, and the utter overthrow of the Establishment.

"Having shewn you what Calvinists the clerical friends of the British and Foreign Bible Society are, I now come to shew you, that they are not indifferent to the Liturgy of the Church of England.

"Perhaps it will be within your recollection, that about seven years ago you preached before the University a set of Sermons, in which you were supposed

to arraign the sentiments of those Clergy who have been before referred to. On that occasion, I felt myself imperiously called upon to state freely and fully to the University, what my sentiments were in reference to the fundamental doctrines of our religion: and, in order that I might shew my agreement with the Church of England, I founded my discourse on the General Confession, and then printed it immediately under the title of *The Churchman's Confession*, or *An Appeal to the Liturgy*. Perhaps you will recollect also, that, there having been a general expectation that you would, according to your avowed intention print those sermons, and that expectation having been disappointed, I took the liberty of expressing my regret, in common with that of many others, that they were not laid before the public; and my hope, that, if printed, they would appear precisely as they were delivered. My reason for this was, not to preclude you from that liberty which every author has of amending his own compositions, but that your assertions on different subjects, in which the sentiments and characters of others were involved, and which had produced a considerable effect in the University, might be brought to the test both of the Scripture and *the Liturgy*: and it was certainly my intention at that time to undertake the task of examining them myself, if no other person should do it.

"Now, Sir, this will at least shew you, that, long before the present controversy had arisen, I dared to appeal to the Liturgy for my sentiments; and that if your sermons had been published, they would have been brought to that test. Does this look like indifference to the Liturgy on the part of those whom you call the Calvinistic Clergy?

"Again,—in the month of November last, I was called to preach a course of Sermons before the University; and I chose for my subject *The Excellency of the Liturgy*. What a strange subject to be chosen, if those whom you call the Calvinistic Clergy are so devoid of attachment to the Liturgy, as you would represent them! After they were delivered, it was generally wished, (if I am rightly informed,) that they should be printed; but I withstood every application to me for that purpose; not because I was afraid of having my sentiments tried by the Liturgy, but because I was determined to avoid controversy of any kind. I was aware that Dissenters are apt to construe a defence of the Establishment as an attack upon those who dissent from it* : and as my design in those Sermons was to confirm Churchmen in their attachment to the Church, and not to wound unnecessarily the feelings of those who differed from us, I thought it desirable on the whole to postpone the publication of them; more especially as it is my intention that they shall stand at the head of a publication, which, if my life be spared, will, I hope, be ready for the press in about three years. In so large a work as that will be, I feel it peculiarly incumbent on me to give to the reader a pledge of what he will find, and of what alone he will find, throughout the work: and I desire every thing I ever have written, or ever shall write, to be brought to that test, *the Liturgy of the Church of England;* persuaded as I am of its perfect conformity to the Holy Scriptures. It

* "I am happy however to say, that their union with Churchmen in the Bible Society has produced a wonderful change in them in this respect; the asperities of both parties having by friendly contact and brotherly collision been greatly diminished."

is to you alone, Sir, that the appearance of these Sermons at this time is owing. You have come forward with an accusation, circulated with incredible diligence through the whole kingdom, That the Clergy who are the warmest advocates for the British and Foreign Bible Society, are not, and 'cannot be, zealously attached to our English Liturgy:' and here is a flat contradiction to your assertion: a contradiction *formed before the accusation itself*, formed before any such accusations could possibly be foreseen; a contradiction that comes before the public 'in a tangible shape:' and I affirm respecting this, as I did respecting the Calvinism of the Clergy, that those Sermons do express the general sentiment of those, whom you venture to represent as indifferent to the Liturgy. Of course, some difference of sentiment must exist among them on this, as well as on other subjects; but if there be one part more than another in which they are agreed, it is in that which is contained in the third Sermon, (and which you suppose to render it so 'offensive to the godly at home, and to the reformed Churches abroad,') namely, '*The Moderation and Candour of the Liturgy.*'

"Perhaps in answer to what I have said, you will reply: That I am setting up myself as a kind of representative of the whole body. But I beg leave utterly to disclaim any such idea. I shew you by indubitable proofs what I am: and, from a very extensive knowledge of the persons whom you refer to, I declare to the public what they are: and, if I am wrong in this statement, I make it in the face of the whole world, who may contradict me, if they can."

The following extract from the third Sermon dis-

tinctly expresses Mr. Simeon's view of the 'Excellency of the Liturgy.'

"I hope I have now met the question of our Liturgy fairly. I have not confined myself to general assertions, but have set forth the difficulties which are supposed to exist against it, and have given such a solution of them, as I think is sufficient to satisfy any conscientious mind: though it is still matter of regret that any laboured explanation of them should be necessary. Now then, acknowledging that our Liturgy is not absolutely perfect, and that those who most admire it would be glad if these few blemishes were removed; have we not still abundant reason to be thankful for it? Let its excellencies be fairly weighed; and its blemishes will sink into nothing: let its excellencies be duly appreciated, and every person in the kingdom will acknowledge himself deeply indebted to those, who with so much care and piety compiled it. But these blemishes *alone* are seen by multitudes; and its excellencies are altogether forgotten: yea, moreover, frequent occasion is taken from these blemishes to persuade men to renounce their communion with the Established Church, in the hopes of finding a purer worship elsewhere. With what justice such arguments are urged, will best appear by a comparison between the prayers that are offered elsewhere, and those that are offered in the Established Church. There are about 11,000 places of worship in the Established Church, and about as many out of it. Now take the prayers that are offered on any Sabbath in all places out of the Establishment; have them all written down, and every expression sifted and scrutinized as our Liturgy has been: then compare them with the prayers that have been offered in all the Churches of the kingdom; and see what comparison the extemporaneous effusions will bear with our precomposed forms. Having done this for *one Sabbath*, proceed to do it for *a year;* and then, after a similar examination, compare them again: were this done, (and done it ought to be in order to form a correct judgment on the case,) methinks there is scarcely a man in the kingdom that would not fall down on his knees and bless God for the Liturgy of the Established Church."

Another extract, from the second of these Sermons, upon a subject which has unhappily given rise to much painful controversy in our Church, must here be introduced, as it contains the deliberate expression of Mr. Simeon's sentiments upon a topic to which reference will hereafter be made; and many of the readers of this Memoir may not have access to the statement as published in his entire works. His argument is the defence of the Baptismal Service.

"A multitude of other passages might be cited to the same effect; to shew that the Apostles, in a spirit of candour and of love, spoke in terms of commendation respecting all, when, in strictness of speech, they should have made some particular exceptions.* And, if we at this day were called to use the same language under the very same circumstances, it is probable that many would feel scruples respecting it, and especially *in thanking God* for things, which, if pressed to the utmost meaning of the words, might not be strictly true. But surely, *if the Apostles, in a spirit of love and charity, used such language, we may safely and properly do the same: and knowing in what manner, and with what views, they spake, we need not hesitate to deliver ourselves with the same spirit, and in the same latitude, as they.*"

[Mr. S. adds the following important remark in a note:—

"To guard against a misapprehension of his meaning, the author wishes these words to be distinctly noticed; because they contain the whole drift of his argument.—He does not mean to say that the Apostles ascribed salvation to the *opus operatum*, the outward act of baptism; or, that they intended to assert distinctly the salvation of every individual who had been baptized; but only that, in reference to these subjects, they did use a language very similar to that in our Liturgy, and that therefore our Reformers were justified, as we also are, in using the same.]

* 1 Thess. v. 5.

"In the Baptismal Service, we thank God for having regenerated the baptized infant by his Holy Spirit. Now from hence it appears that, in the opinion of our Reformers, regeneration and remission of sins did accompany baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed, then sown in the heart of the baptized person, to grow up, and to bring forth fruit; or that he could be saved in any other way than by a progressive renovation of his soul after the divine image? Had they asserted or countenanced any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their sentiments that such an idea as this: so far from harbouring such a thought, they have, and that too in this very prayer, taught us to look unto God for that total change both of heart and life, which long since *their* days, has begun to be expressed by the term, Regeneration. After thanking God for regenerating the infant by his Holy Spirit, we are taught to pray, 'that he, being dead unto sin, and living unto righteousness, may crucify the old man, and *utterly abolish the whole body of sin*:' and then declaring that total change to be the necessary mean of his obtaining salvation, we add, '*So that* finally, with the residue of thy holy Church, *he may be* an inheritor of thine everlasting kingdom.' Is there, I would ask, any person that can require more than this? or does God in his word require more? There are two things to be noticed in reference to this subject; the *term*, Regeneration, and the *thing*. The *term* occurs but twice in the Scriptures; in one place it refers to baptism, and is distinguished from the renewing of the Holy Ghost; which, however, is represented as attendant on it: and, in the other place, it has a totally distinct meaning unconnected with the subject. Now the *term* they use as the Scripture uses it; and the *thing* they require, as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved, without experiencing all that modern divines have included in the term Regeneration; on the contrary,

they do, both there and throughout the whole Liturgy, insist upon the necessity of a radical change both of heart and life. Here then, the only question is, not, whether a baptized person can be saved by that ordinance without sanctification; but, whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion: but it cannot be positively decided in the negative; because we cannot know, or even judge, respecting it, in any instance whatever, except by the fruits that follow: and therefore, in all fairness, it may be considered only as a doubtful point; and, if we appeal, as we ought to do, to the Holy Scriptures, they certainly do, in a very remarkable way, accord with the expressions in our Liturgy. St. Paul says, 'By one Spirit are we *all* baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been *all* made to *drink into one Spirit*;' and this he says of all the *visible* members of Christ's body*. Again, speaking of the whole nation of Israel, infants as well as adults, he says, 'They were *all* baptized unto Moses in the cloud and in the sea, and did *all* eat the same *spiritual* meat; and did *all* drink the same *spiritual* drink: for they drank of that *spiritual* rock that followed them; and that *rock was Christ*†.' Yet, behold, in the very next verse he tells us, that 'with many of them God was displeased, and overthrew them in the wilderness.' In another place he speaks yet more strongly still: 'As many of you,' says he, 'as are baptized into Christ, *have put on Christ*‡.' Here we see what is meant by the expression, 'baptized into Christ;' it is precisely the same expression as that before mentioned, of the Israelites being 'baptized unto Moses;' (the preposition εἰς is used in both places:) it includes all that had been initiated into his religion by the rite of baptism: and of them universally does the Apostle say, '*They have put on Christ.*' Now I ask, Have not the persons who scruple the use of that prayer in the Baptismal Service, equal reason to scruple the use of these different expressions?

* 1 Cor. xii. 13—27. † 1 Cor. x. 1—4. ‡ Gal. iii. 27.

"Again: St. Peter says, 'Repent, and be baptized, every one of you, for the remission of sins*;' and in another place, 'Baptism doth now save us†.' And, speaking elsewhere of baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, 'He hath forgotten that he was purged from his old sins‡.' Does not this very strongly countenance the idea which our Reformers entertained, That the remission of our sins, as well as the regeneration of our souls, is an attendant on the baptismal rite? Perhaps it will be said, that the inspired writers spake of persons who had been baptized at an adult age. But if they did so in some places, they certainly did not in others; and, where they did not, they must be understood as comprehending all, whether infants or adults; and therefore the language of our Liturgy, which is not a whit stronger than theirs, may be both subscribed and used without any just occasion of offence.

"Let me then speak the truth before God: Though I am no Arminian, I do think that the refinements of Calvin have done great harm in the Church; they have driven multitudes from the plain and popular way of speaking used by the inspired writers, and have made them unreasonably and unscripturally squeamish in their modes of expression; and I conceive that, the less addicted any person is to systematic accuracy, the more he will accord with the inspired writers, and the more he will approve of the views of our Reformers. I do not mean, however, to say, that a slight alteration in two or three instances would not be an improvement; since it would take off a burden from many minds, and supersede the necessity of laboured explanations; but I do mean to say, that there is no such objection to these expressions as to deter any conscientious person from giving his unfeigned assent and consent to the Liturgy altogether, or from using the particular expressions which we have been endeavouring to explain."

---

* Acts ii. 38, 39. † 1 Pet. iii. 21. ‡ 2 Pet. i. 9.

"K. C., Nov. 25, 1811.

"Rev. T. THOMASON,

"I now sit down to write you a long letter, which I shall do the more joyfully, as through your dearest mother's present I am enabled to write two letters at once. This is the first use I make of her copying machine, and it is the most delightful use I could possibly make of it. All my letters since the loss of the Elizabeth have been poor and stinted. I greatly lament the loss of those letters, because I never could recover the spirit, even though I should have been able to recollect the substance of them. But now that I can send a duplicate, the fault will be entirely in my own wicked heart, if I do not endeavour at least to express myself more fully and more acceptably to you.

"How good have you been! how many rich feasts have you given us! and how often have I been ready to envy you the sweet spiritual frame which God in his mercy has vouchsafed unto you! Clear it is, that to serve God is the best way of serving ourselves. Whilst you have been actively employed for Him, He has not been forgetful of you. I bless and adore His name for His mercy towards you. Truly it is a glorious work in which you have been engaged; and God has given you rich success: though I hope you see at present only the firstfruits of your harvest. We now see why our beloved and honoured brother Mr. Martyn must be ill, and leave his own sphere, and come down to Calcutta. Is it not the Lord that appoints the bounds of our habitation? The histories of Joseph and of Esther are yet passing before our eyes every day: and sweet they are when we can read a chapter in our own expe-

rience. God has given you to see more reasons for your shipwreck than any other of the crew saw, except your beloved wife: and more you will see of God's wisdom in all his dispensations towards you as long as you live. Perhaps before I close this letter, I may be able to tell you of something doing here; but what at present I know not. Your dear mother felt a little as a mother, at finding that you did not occupy such an ostensible post as she could have wished: but I, being only a brother, rejoiced; knowing, that the less reward you have from man, the more you will have from God. There is even at present a refined joy arising from the secret, unostentatious act, that far exceeds the gratifications which are of a more mixed kind. The joy of Paul and Silas in the prison equalled any that they could have felt in a palace. I feel such a love to Mr. and Mrs. Harrington that I could rejoice in sending them a small token of my love, were it not that such an act would appear officious and almost impertinent.

"How admirably was our dear brother's discourse adapted to the occasion! It is precisely such an Address as I should have expected from him. With a truly Christian simplicity he still, in spite of himself, betrays the scholar. I have read it to some of my people, who are greatly delighted with it; and I have lent it to Mr. Wood, Mr. Hornbuckle, and Mr. Whitfield of St. John's, all of whom admire it greatly, and seem to rejoice in what God is doing for him and by him. Dear man! he wrote me from Bombay: and I shall rejoice to hear that he is returned from Bussorah with an increased measure of health. Would that I could whisper in his ear, and tell him what God has graciously done for me.

In the autumn I laid by for five weeks, and had my lips hermetically sealed, except for the introduction of beef and pudding: and I improved more in that time than in two years before. It is with you, as it is here, friends all say, 'Spare yourself: but do it to-morrow, and elsewhere; not to-day, whilst you are with me.' And I am not sure that you did not let him do too much: only I fear your own state of health required all the aid you could receive. However, I will forgive both him and you all the injury he did, either to himself or others, by preaching that sermon. I hope Hatchard will print it for circulation at home. Believe me, my dearest brother, I feel much indebted to you for your love in persuading him to sit for his picture for me. How much I shall value it I shall not attempt to declare; but I seem to think I should feel less regret for the loss of a whole fleet, than of that ship. When I receive it I shall send Mr. Charles Hoare and his wife the one I had before. Among the many sweet sentiments contained in your letters, I am particularly struck with one, which entirely accords with my own experience, namely, the importance of a devout reading of the Scriptures for ourselves, in order to qualify us to speak to others. There is, I am persuaded, more in this than even pious ministers are in general aware of. God does draw nigh to the soul that seeks him in his word, and does communicate an unction, that is in vain sought for in the books of men: and that unction will, like 'the ointment of the right hand, bewray itself' both in the pulpit and out of it. O, that we might have it more richly poured out upon us, from our Great High Priest, on whose head it was poured 'without measure.'

"I have a party coming to supper; this being the first leisure day that I have had for a long while. I have only yesterday finished my Course of Sermons before the University, respecting which I will proceed to tell you in the next sheet; therefore, for the night, Adieu."

"Dec. 13.

"I said in my last page that I would proceed to tell you about my Sermons: but I have a matter of infinitely greater importance to communicate, and with that I will now proceed in a way of narrative. At the time I wrote my last sheet, some young men in the University were endeavouring to set forward a Bible Society in Cambridge, and I had determined to call the attention of the Seniors to it in my last Sermon. But the young men, full of ardour, had gone to the Vice-Chancellor (Dr. Browne of Christ's), and to the Bishop of Bristol (Dr. Mansel), and to Dr. Milner, and some others, to try to interest *them*. A great alarm was excited through the University, and every person without exception threw cold water upon it, from this principle, that if they were suffered to proceed in this way about the Bible, they would soon do the same about politics. This so discouraged me, that I almost determined to blot out what I had written. But as I had written it for God, I at last resolved to deliver it for God, in hopes that God might yet do something by it. My view was to the Seniors only, I never dreamed of its being serviceable in any other way. But how unsearchable are the ways of God! The young men, who would not have submitted to any other individual, bowed with perfect willingness to me, and suffered me to draw a line around them, beyond which they were not to move.

They drew back, and committed everything to their Seniors, having indeed professed a willingness to do so from the beginning, but manifestly determined to have more hand in it than would perfectly consist with academic discipline. When their readiness to recede was known, instantly Dr. Jowett, Mr. Farish, Mr. John Brown of Trinity, and myself, stood forward. Mr. F. went to get the sanction of the Vice-Chancellor, who though he could not say he approved of the measure, gave his consent that a Meeting should be called of the University, Town, and County, for the purpose of establishing a Society.

"Now opposition became very formidable. Dr. Marsh published a paper against the plan, and with incredible industry put it into the hands of all the great men in the County, and all the leading members of the University, so that we could not get a person, except a few pious characters, to join us. Hence arose a further argument against it, that it was in the hands of Methodists only. Application was made to Lord Hardwicke, who agreed to take the chair: but this very circumstance augmented our difficulties exceedingly. No Head of a College would come forward, nor any individual, except a few Methodists. Dr. Milner was in Town, and would not come forward unless the Bishop would. The Bishop, though President of the Bristol Society, would not, because it was in the Bishop of Ely's Diocese, and he did not like to interfere with *him*. Thus things went till Tuesday last, and the Meeting was called for Thursday. I would at that time have given a large sum that we had not stirred at all; and so would all my colleagues, *and if it had been possible to have recalled the letters and notices, we should have done it.* But it was not

possible: and we all trembled, lest Lord Hardwicke, when he came to take the chair, should complain that he had been deceived by us. On Tuesday however we heard with joy, that Lord F. Osborne would come and support Lord H. Still, however, we were in a very painful predicament. *Who* must speak on the occasion? None but ourselves. Mr. Wilberforce had done all he could to get the Chancellor (the Duke of Gloucester) to give us his name, and with Dr. M. to come and aid us with his presence; but all in vain. At last however we had joyful tidings from different quarters. The Duke of Gloucester was willing to be President: and now we felt that we had firm standing. We sent off a deputation to Lord Hardwicke, and another to Lord F. Osborne, to inform them, and to give them the Resolutions that were prepared. And then at last the day arrived. But how? Truly God shewed that he reigns in the earth. The Earl of Bristol, to whom we had sent an express at Bury, gave us his name. Dr. Milner had come down during the night. The Dukes of Bedford and of Rutland gave us their names. The Bishop of Bristol permitted us to use his also. And, to crown the whole, Mr. Nicholas Vansittart sent down a printed letter to Dr. Marsh in answer to his. (N.B. Mr. V. is of the Privy Council.) Thus we entered the Hall. As for myself, the successive tidings so overwhelmed my soul with joy and gratitude, as to take all the semblance of the profoundest sorrow; insomuch, that when I went to announce the tidings to Dr. Jowett, he apprehended instantly that Mr. Owen must be either dead, or detained by illness on the road, so as to be incapable of coming. Now then to the account.—Yet, on second thoughts, it will be needless to send you an

account of what was said, because we are going immediately to prepare an official account, which I will send you in print; I will therefore only give you some circumstances, which will not appear before the public. Dear Mr. Steinkopff, the moment he rose, was applauded for a great length of time, and all that he said was most affecting and well received. Mr. Owen was brilliant beyond measure, and more chastised than usual. His imagination generally carries him too far; but his excess was not great on this occasion.

"Professor Farish, with all his placidity, was animated and bold as a lion: but owing to the weakness of his voice he could not be heard.

"Dr. Clarke, the Professor of Mineralogy, was extremely eloquent. He was aware, that by taking an active part he was likely to cut himself off from all hopes of the Mastership of Jesus College; but avowed his determination to disregard all hints of whatever kind, and from whatever quarter, and to do what he thought most acceptable to God.

"Dr. Milner spoke nobly and manfully, and took shame to himself for being so long in making up his mind. Lord Francis also spoke well, though short.

"The unanimity was like that of the day of Pentecost; but it was in danger of being interrupted by Mr. ——, who was perversely endeavouring to draw the attention of the company to the Tracts of the Bartlett's Building Society; and though the whole assembly of a thousand persons was against him, and the Chairman repeatedly desired him to desist, he could not be persuaded to sit down, till the Chairman told him he could not be heard on that subject. With this exception, all was harmonious; and I do not conceive that many such days have been seen

since the day of Pentecost. Many, many tears were shed on the occasion; and God himself was manifestly present. All bore testimony to the excellent conduct of the young men; and I confirmed the account by a brief relation of what they had permitted me to do. The subscriptions already amount to nearly £900, and I trust they will considerably increase.

"I consider our beloved and honoured friend, Mr. Wilberforce, as very eminently instrumental in this great and wonderful work, by speaking to the Duke of Gloucester for us: for though he did not succeed at first, I believe we owe it chiefly to his exertions, that both the Duke and Dr. M. were brought to take the part they did. [Mr. Wilberforce writes:—'Io triumphe! or rather let me more properly praise God for the greatly altered view of things. When all my prospects were dark and gloomy, behold the light suddenly breaks forth. Who should be announced to me this morning, but the Duke of Gloucester, who with a cheerful countenance accosted me by saying, that he had come himself to let me know that, though on the whole he still thought it would not be proper for him to attend in person, he had written to desire that it might be stated to the Meeting that he highly approved of it, and took a lively interest in the Society's success; that he desired to be put down as a subscriber of fifty guineas; and that if there should be a request made to him to become President, or Patron of the Society, he should not decline the situation. The Duke suggested, that if the Bishop of Bristol, from delicacy towards his brother of Ely, should not like to attend, Lord Hardwicke would be the fittest person to represent, and speak for, him at the Meeting. The Dean has not absolutely

decided, but I think he will go. I press him to go down as strongly as with propriety I can. Believe me ever most sincerely yours, W. W.']

"The enemies look very small on the occasion. Dr. Marsh and Mr. B., for the purpose of defeating the object of the Meeting, brought in a Grace *the very day before*, to give £100 to the Bartlett's Buildings Society: and all of *us* went and voted *for* it, to their utter surprise. By this we showed them that we were of a different spirit from them, and that we were glad that good was done, though it proceeded from envy and strife. Whether they will act thus towards us remains to be proved*.

---

* The Editor has been kindly furnished with the following animated account of this transaction from one, who was at the time an undergraduate, and a principal actor in the business.

"It was the first occasion," he writes, "on which I discovered that *practical wisdom* in our dear friend, which I have ever upheld as one of his great characteristics. . . . Mr. Owen's history gives sufficiently well the outline of the transaction, but he could not state, nor is it known at all generally, that the moderation and wisdom apparently shewn by the undergraduates *was really owing to Mr. Simeon*. None can tell, but those who had to act amongst them, how repeatedly the vessel was on the point of wrecking through their impetuosity and indiscretion, when she was brought up into her right course by *his* wisdom and address.

"But to my story. The first suggestion was made at the room of ——. Four men, undergraduates, were appointed as a Committee to act for the undergraduates. . . . The first I heard of the matter was from Walker Gray, then entering his last term, and too much engaged in reading for his degree to give the requisite time to the business; he was a truly excellent creature and delightful man. He went out fourth in Neale's year, 1812. He came to me requesting that I would take his part, which I did accordingly, and called with my colleagues on a few of the public men who had not already been visited. H. E. and I were then, and have been ever since, most intimate friends; with him I consulted on every point which arose, and we conferred together with Mr. Simeon, Dr. Jowett, and Pro-

"Jan. 3, 1812.

"I had intended to have told you a thousand things of an inferior nature, but I can scarcely

---

fessor Farish, all of whom had admitted us into very considerable intimacy. Thus was providentially established that secret influence of the Seniors over the Juniors, without which there was no likelihood of a favourable result. And thus the Seniors were made accurately acquainted with all the proceedings and *feelings* even of the Juniors, which tended to impel them forward to the position which ultimately they took. Of the three Seniors, with whom we held communication, my friend will bear me witness as to our disappointment *in the first instance* with Mr. Farish, who sat with his head on his hand, and said very little to us, though he proved ultimately to be the man who carried the vessel in fine style over the shoals, when every other hand was paralyzed. Dr. Jowett was very kind, and interested himself fully in the cause from the first. But his was not the energy to take a commanding lead amongst us: and, although most untruly, he, as well as Mr. Farish, was suspected by us of lukewarmness, and therefore *their* prudential suggestions were the less regarded. It was effectively Mr. Simeon therefore, who was at the helm during that most critical period. And now at the distance of a quarter of a century his zeal, and affection, and wisdom, and influence over us, are as full upon my mind as at the very time of the transaction. But after various minor difficulties the critical period arrived. It was well understood by the Juniors, that Dr. Marsh and other Seniors were exerting all their influence to prevent our scheme from being matured, and in consequence there was a restless and impatient spirit amongst us. At length our Committee decided no longer to act on their own responsibility, and called together a number of the first promoters of the object at the rooms of ———. There must have been fifteen or twenty of us, but none amongst them, except myself, were Mr. Simeon's personal friends. In that room, one, besides myself, alone resisted the proposition for immediately establishing a Bible Society without the Seniors. The three others of the Committee especially urged the certainty that the whole design would be crushed before the birth, by some proceeding of the hostile Seniors, if we any longer delayed. In vain did I communicate to them what I knew of the actual preparation of the favourable Seniors for carrying our wishes into effect. In vain did ——— back my representations in a very vigorous and sensible manner.

bring my mind to speak of anything after the Bible Society, and my own people; these two points seem to have left but little further scope for the exercise

---

The Resolution of the Meeting was *decided*, for acting by ourselves, neglecting the Seniors, without delay. The time and place of a public meeting were discussed, and all but settled; until at length, at a very late hour, our constituents were prevailed upon to refer the decision back to the Committee (of whom they knew that three out of four were decidedly in favour of precipitate measures,) but with this understanding, that the Committee should have an interview with Mr. Simeon, before we promulgated our final decision. *Then the battle was won.* I obtained access to our dear friend without any delay, and fixed with him the hour when we should wait upon him on the morrow. It was by far the most momentous crisis that I had ever then known, and you will not wonder at the indelible impression which the circumstances made upon me, and the interest with which I linger upon the recollection. He was then in those rooms, which he had on the ground-floor at the foot of the staircase nearest to Queens'. The interior of his study, his own form and manner, and the appearance of the whole group, are before me at this time. The gentleness and delicacy and calm strength of his statements and reasoning quite surprised me. I was not prepared to expect that he could exercise so *irresistible* an influence (as it seemed to me) over the faculties and wills of others, and all without seeming to attempt any influence at all, but only to shew how his own mind had been brought to the conclusion at which he arrived. It was not a time for the *expression* of his affections, as you know he was wont to express them, but the *influence* of his *unexpressed* affection was all powerful, though it is likely that the parties before him perceived not the subtle influence of that secret spell, which was gradually overmastering their previously settled resolution. For it must be remembered, that *no one* of the three had come with *any* wavering of mind as to the right course, but only in deference to my urgent representations that it was not just for them to decide, without personal conference with *him* from whom I had my information and my views. I sat in astonishment: I could have wept for joy and wonder. The effect was decisive upon *two* of my colleagues. From that hour no further question was entertained as to the Juniors acting *alone*, no more meetings were held even of our Committee; the whole was left with unhesitating confidence to the Seniors.

either of joy or sorrow. Yet I remember I told you in the beginning, that I would say something about my Sermons at St. Mary's. And indeed,

---

"My tale, however, is not yet ended. For a time, all that we Juniors knew, or cared to know, was, that communication was opened with influential persons in the town and county, that a Committee was formed, and was proceeding gradually but surely with their preparation, and that the assistance of most influential members of the University had been secured, until the day was fixed, the Town Hall secured, and the hand-bills sent to press. Thus all went on well, till one memorable morning our very dear friend came down to my rooms by the time it was light, and in his most solemn and particular manner desired me to put on my gown and walk with him. He led me out to Chesterton, where Professor Farish then lived, and on the way opened to me a serious change in our prospects. A Committee meeting had been held [at Mr. Hollick's] the previous evening, at which various unfavourable communications were brought forward. The Bishop of Bristol could not come, Dean Milner must attend the Board of Longitude, something was the matter with Lord Hardwicke, and so forth: the result was, that the Committee had unanimously decided, that the proposed establishment of the Auxiliary must be deferred *sine die*. You will understand the deep affliction with which our dear friend announced to me this decision, aware as *he* was, above all others, of the secret mine over which we were standing, and conceiving his only hope of preventing an explosion to be by anticipating, if possible, the burst of feeling amongst the Juniors by previous confidential communication with them. I suppose I said nothing. I left him at Mr. Farish's door and went away, not to my own rooms, nor to lectures, but to my friend in Trinity, and together we conferred in sorrow and dismay on what was to be done. You will observe, we were close upon the end of term. The public Meeting was actually held on the 12th of December. The great fear was, that the disappointed and irritated undergraduates should mar the whole by taking the thing into their own hands. *If* this rock should be escaped, *when* was it to be expected that a similar fervour would be re-created out of the ruins of this disappointment? All this Mr. Simeon felt most acutely, and I don't know that I ever communicated with him when his spirit was so cast down within him. I could say nothing to comfort him, nor anything to effect a reversal of the Commit-

standing in connexion with my treatment by the Bishop, and with the Bible Society, it does acquire a very considerable importance as an article of intelligence to you.

"Just before the last appointment of Preachers,

---

tee's decision. But the Great Ruling Hand had ordered otherwise. After vainly attempting with —— to decide what was best to be done, and I believe before we had communicated our sorrow and perplexity to any other, on turning a corner of the street we saw the identical hand-bill, whose fate we were deploring, in full broad characters giving the lie to our fears. At first we presumed it was a mistake; but upon due inquiry it came out, that when Mr. Simeon had found Mr. Farish, who had not been present at the Committee of the previous evening, and told him their decision, *he* positively refused to be bound by it. He said that *he* had personally obtained the grant of the Town Hall from the Mayor, and *he would himself hold the Meeting*, and so give due sanction to the proceedings, even though every other Senior in the University should refuse to attend. He then succeeded in convincing Mr. Simeon of the remarkably critical position in which the affair was standing, and by their united authority the suspended hand-bill was brought forth from its prison-house, and very few were ever fully aware how nearly our vessel was stranded in the very attempt to launch her. Of all that followed I need tell you nothing. It was a day much to be remembered. And though, before that time I had been through the discussion of all the principles on which the Society is founded, and have found nothing new in all the latter objections raised against it, yet it is to the surpassing excitement of that period, that I trace the singular hold which the British and Foreign Bible Society has on my affections, so that there is no other Society or work in which I can be engaged, which so remarkably identifies itself with my thoughts and feelings, and leads me on without a sense of sameness and weariness in the advancement of its interests. I am persuaded that this feeling has been in a measure participated by many who were connected with these remarkable events, and therefore that the *practical wisdom* of my beloved friend, which brought us safely through such imminent dangers, was made the means of that vast increase of interest in the Society throughout the country which very soon followed."

Mr. Aspland, the Proctor, sent to know whether, if nominated, I would accept the office. Of course I acceded. But the Vice-Chancellor had prepared his list, and therefore objected to my nomination, intimating that I had been objected to before. Mr. A. then asked, whether I had done anything to disqualify myself for that appointment? If I had, I ought not to be suffered to preach there at all; but if not, I ought not to be passed over now; and, on finding that the others concurred with him, he desired that the matter might be put to a vote. This the Vice-Chancellor (Douglas) did not like, and therefore, as a last resort, said Dr. Pearson would not choose to be on the list with me. But Mr. A. persisting, the Vice-Chancellor withdrew the name of Dr. P., and I was placed in his stead!!! N.B. It was Dr. P. that had before rejected me; and now he was put out to make room for me. How mysterious are the ways of God! Alas, poor man, if he had been appointed, it would have been to no purpose; for he died suddenly, in September last. . . . .

"But to go on with the subject. The text I took was Deut. v. 29, 30, 'They have well said all that they have spoken: O that there were such an heart in them!' Your dear mother talks of transcribing them for you; therefore I say nothing about them, except that the audiences were very large, numbers of Masters of Arts being forced to go up into the galleries; and though the Sermons were an hour long, there was not the smallest symptom of weariness to be seen. It has pleased God to make them generally useful in removing prejudice, and in awakening an attention to my ministry: though such was the conceit of Mr. ——, that he

told me before his whole class of stewards, that I was deceiving myself and the University, and that God would make no use of such Sermons. But it is not he alone, for there are many of my people now so wise, that they know far better what and how I ought to preach than I myself do.

"There was however one most signal effect from them. I had determined to recommend in a modest manner the adoption of an Auxiliary Bible Society in the University: but the young men had on the Friday before my last Sermon (in which I intended to speak of it) gone to the Vice-Chancellor and the Bishop of Bristol to gain their sanction to the establishment of one by the young men. This entirely defeated all hope of benefit from what I could say; and therefore I thought it very doubtful whether it would be expedient for me to introduce the subject: yet as I had written it for the Lord, I thought it best that the Lord should be left to do with it as he pleased. And behold, God did work by it in a way that no human being could have foreseen. Among the Seniors the effect was lost; but it convinced the Juniors, that, however lukewarm others of the Seniors might be thought, there was some reason to believe that I was in earnest. Hence, when they would not have submitted to be restrained by any other person, they permitted me to dictate to them, and thus enabled me to prevent them from defeating their own object. They would have defeated it several times but for this single circumstance; so graciously was God pleased to work by means the most unlooked for! *A priori*, we should have thought that if God made any use of me, it would have been in a way of incitement: but it was by checking, and not by stimulating ardour, that God was pleased to make

use of me. The whole University were desirous that I should print them. . . . .

"Dr. Buchanan has had a serious illness, but hopes in the spring to set out upon a pilgrimage to Palestine. He is a little ardent in his views and statements, or rather, not a little; but he attracts much attention, and will do much good, by stirring up the minds of men to holy pursuits. He is quoted everywhere as an authority, and is supposed to be quite correct. (I, who am a little behind the curtain, keep my own counsel, not even disclosing my sentiments to any human being: it will be time enough for me to suggest doubts, when I see the confidence that is placed in his statements likely to be injurious). He believes himself, and therefore is accepted before God, in all that he asserts, because he aims at nothing but the honour of God.

"Had I written to you three months ago, I should have entered on a number of topics which now have lost their interest, especially after so long a letter as this. The installation of the Duke of Gloucester—the dinner in Neville's Court, all round it—the music, and fitting up of the Senate-house—the Duke's visits to every College—a fête given by Sir Busick Harwood, at which I was present—the public breakfasts at Trinity and in Sidney Gardens, &c. &c., I pass over. The bitter Sermons preached at the Commencement by a Dr. —— and Dr. —— both against all spiritual religion, were generally disapproved, even by those who hate religion. They were thought to be out of place and unseasonable, not to mention vehement and uncharitable.

"The balloon also I pass by—my dining shortly after at Lord F. Osborne's, with many other things that savour only of chit-chat. . . . .

"An awful event took place a few months ago in our College. A Mr. P——, the Vice-Provost, had been glorying in an account of one of our former Fellows, who he said, died hard. As he seemed to think *that* so happy a death, I begged leave to put into his hands Hannah More's book, in which is a chapter on 'Happy deaths.' He turned it all into ridicule; and boasted that *he* should never '*die in a bag;*' but in less than three weeks he was not put to the trial, for he fell down suddenly, and died without one moment's consciousness of his state. What a terrible judgment on such a scoffer!

"On the other hand, there is another Senior Fellow, once as gay as any, who now in his illness is glad to have me every morning and evening to pray with him: though, alas, he does not make that progress that I could wish.

"But it is time that I come to an end, else I shall quite weary you with my scrawl: yet in point of importance, my correspondence in the last year has been far beyond that of any other year. You will have received the whole correspondence with my Bishop, together with a copy of my Sermons; so that I shall have made up for the loss of the Elizabeth in some measure.

"One article of intelligence, however, and that of a most afflictive kind, I must send you; and that is, the death of our beloved friend, Mr. König. I have only heard that he died last spring: but the circumstances of his death are not yet transmitted to us; I hope at a future period to communicate them to you. This is a loss to the whole world, and especially to his native country. I cannot but ascribe it, in my own mind, to his own father, who would impose such

restraints upon him as often to wound his conscience, and distress him beyond measure. He was constrained to entertain his father's company almost every Sabbath. The tidings brought to my heart the experience of my beloved Mrs. T. at Shelford, who, when she lost dear little Charles, felt herself repaid for all her pangs by the thought, that the fruit of her travail was safely lodged in the Redeemer's bosom.

"Whilst I am wishing to relieve you from any further fatigue, I cannot find it in my heart to omit anything that I think will be interesting to you; for, though I am the worst of correspondents, I feel that love to you that constrains me to go on; more especially as I can now, if need be, send you this very letter again, and thus have two chances for its safe arrival. I seem to have recovered my spirits, and to experience again all the comfort that I have been wont to do, in communicating to you whatever occurs."

Mr. Preston gives the following account of this interesting young friend, whose premature death Mr. Simeon was thus called to deplore.

"The name of König is familiar to not a few of Mr. Simeon's friends, who resided at Cambridge during the years 1808 and 1809. That young man, the only son of a rich merchant at Amsterdam, came over to England in the summer of 1807. He was received by Mr. Edward Simeon, his father's correspondent, and sent to his house in the Isle of Wight, partly for the sake of studying the English language, of which he then knew very little. The Rev. C. Simeon was then at St. John's, his brother's house in the island, having been ordered by his physicians to abstain altogether for some weeks from the exercise of his ministry;—the first time that such restraint had

been deemed necessary for him. It soon appeared that young König was destitute of true religion, and ignorant of its principles: but his appearance and manners were such as to invite kindly feeling and attention. Mr. Simeon's benevolent heart was drawn towards him, and he earnestly desired to win this soul for Christ. One day he was riding a few yards in advance of a party, of which König was one. König, seeing Mr. Simeon alone, rode up to join him; and perceiving that his lips were in motion, though he was not engaged in conversation, inquired, with his usual simplicity, 'what he was saying.' Mr. Simeon replied, 'I was praying for my young friend.' These words made a deep impression upon the interesting youth, and caused him to regard Mr. Simeon as one who was tenderly concerned for his welfare. His mind had, in fact, been prepared by the Providence of God for this impression, which might otherwise have been transient: for just then he had been called to think on the subject of prayer by the following occurrence. The party, who were making the tour of the island, arrived at an inn, where König and another gentleman were necessitated to occupy a double-bedded room. That gentleman, before retiring to rest, knelt down to prayer by his bedside. This, it afterwards appeared, was a new sight to the young Hollander: but it went to his heart. He had long been unhappy, from feeling the unsatisfactoriness of the things which are ordinarily accounted capable of conferring happiness: but knew not the better way. Immediately, however, as he afterwards declared, he said to himself, 'How happy is that man! What would I give to feel myself in the hands of an Almighty guide and protector, as he surely does!' Under this conviction

he fell upon his knees, which he had not before done in private for years; and the very next morning he unbosomed himself to his companion. He was thus prepared for the reply of Mr. Simeon to his inquiry, and was not repelled, but encouraged by it. The watchful shepherd, perceiving that the Spirit of God had marked this stranger for Himself, resolved to do all in his power to train him for happiness and usefulness. After a sojourn of some weeks in the island, he invited him to take up his residence at Cambridge; and there, for months, did he spend no small portion of the day in cultivating the mind of this young foreigner, and storing it with divine and human knowledge. The improvement of the scholar in other useful knowledge, but especially in spiritual discernment and devout feeling, was such as amply to repay his generous teacher. Indeed, his progress in the divine life was rapid, and soon put to shame some who had contributed to the happy result. In a tour through England and Scotland, which he subsequently made, Mr. König, not content with seeing and reporting upon the ordinary objects of interest to a traveller —of which, however, he was a diligent observer, explored, as he went, the abodes of misery—the infirmaries, and the cottages of lonely poverty—ministering to the sufferers instruction and consolation, as well as pecuniary relief.

"The remembrance of that youth, graceful in person and beaming with benignity, is even now redolent with everything lovely and of good report. He was, in fact, ripening for early removal to a higher sphere. He returned to Holland, where he died of consumption: but not till he had been permitted and enabled to witness for his Saviour a good confession

in his native city. The report of his behaviour during his death-illness excited considerable interest and surprize in Amsterdam, where his family was well known. Many, it has been stated, seemed to say, 'What new thing is this?'

"Such blessings from above seemed to precede and follow this good man, [Mr. Simeon,] even when he was sent, as it were, into the desert. Surely 'his steps were ordered by the Lord, who delighted in his way!' How aptly might be applied to him the sentiments of Bishop Horne, speaking of the conversion of the Ethiopian eunuch: 'He, who sent Philip to a desert place, did not send him there for nought; but raised a fair and fragrant flower, which, having bloomed for its appointed time on earth in the beauty of holiness, now displays its colours and diffuses its odours in the paradise of God;—who, whenever He pleases to bless the labours of His servants, can cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose!'

"From this and other instances, it appeared that, conversant as Mr. Simeon was with the largest projects for the conversion of nations and of the world, yet, like the angels, who account it an honour to minister to the heirs of salvation, even to little children, and who rejoice over one sinner that repenteth, he was ready also to seek diligently for a single sheep that was gone astray; and 'when he had found it, to carry it as on his shoulders rejoicing.' Indeed, it may be generally remarked, that they who have been most honoured as the instruments 'of turning *many* to righteousness,' have been the persons who have been least grudging in their efforts to seek out or reclaim *single* wanderers from the fold of Christ."

CHAPTER XIII.

THE AUTOBIOGRAPHY CONCLUDED — PERSECUTION FROM HIS PARISHIONERS—HIS KIND THOUGHTS TOWARDS THEM—THEIR COMPLAINTS TO THE BISHOP—MR. SIMEON'S REPLY—ELECTION OF CHURCHWARDENS—THE BISHOP'S LETTER TO THE VICE-CHANCELLOR—MEETING OF THE HEADS—DR. MILNER'S INTERPOSITION—DANGER AVERTED—PROVIDENTIAL CIRCUMSTANCES CONNECTED WITH THIS—PROPOSED CHANGE IN THE PRAYER-MEETING—OPPOSITION TO THE PLAN—MR. SIMEON'S PATIENT EFFORTS—THE OPPOSITION CONTINUED—HIS LONG FORBEARANCE—DECIDED MEASURES—FINAL ARRANGEMENT—MR. SIMEON'S REVIEW OF THE WHOLE SUBJECT.

1811—1813.

MEMOIR CONCLUDED.

"I MUST here state at large a persecution which arose against me in my Parish, which by some circumstances connected with it, led to the crisis which I have referred to [page 142]. Bishop D— had now succeeded to the See of Ely; and in his first Charge he had spoken in no very favourable terms of those who maintain what I believe to be the Gospel of Christ. Aware, from the moment he was appointed, what were his dispositions towards persons of my sentiments, and towards myself in particular, I had used the most prudent means in my power to conciliate him. But the state of his mind being pretty clearly understood, as well from his Charge as from general report, my enemies in the parish thought it a favourable time for them to stir, and to see if they could not raise a persecution against me.

"The precise hour in which my parishioners met together, to carry into effect their malicious designs, is worthy of particular observation. I had been lamenting in my mind that so little good was done in my Parish, and contriving how I might benefit them after my death. I thought that a Sermon which I had very recently printed, on the subject of '*Christ Crucified**,' would serve as a brief summary of all that I had preached to them for thirty years; and I wrote a codicil to my will, appointing that an edition of that Sermon should be printed immediately after my decease; and a copy be presented to every family in my Parish as a voice to them from the dead: and it is remarkable, that at the very moment that I was engaged in this office of love, they were, unknown to me, caballing against me in full council, to destroy, if possible, my peace and usefulness through my whole life.

"It may seem strange, that, at the end of thirty years, and of twenty years' peace, I should have any enemies left; but most of the old inhabitants had been removed by death, and some of a peculiarly malignant spirit had recently come into the Parish; and these, joining with a few of the old inhabitants, who are given over, I fear, to a reprobate mind, drew up a number of articles against me, and sent them to the Bishop, (May 1811). The Bishop sent me a copy of them, and required me to send him my answer to them. As they were signed by at least forty persons, he conceived that the complaints deserved his fullest consideration; though if he had known the character of the leaders and instigators of the commotion, he

* Preached, March 17, 1811, before the University, from 1 Cor. ii. 2.

would easily have seen, I think, what attention *such* complaints deserved, when urged by *such* persons against a Minister, whose principles and character were well known, and who had spent his whole ministerial life in the service of that parish. It was impossible for me to answer those complaints without bringing forward many facts, which common modesty would have forbidden me ever to mention, just as the accusations of the false teachers compelled the Apostle Paul to declare many things for the vindication of his own character, which nothing but necessity could ever have induced him to disclose. The Bishop thinking that there were some things in my reply which would invalidate its force, sent to me to explain them; and these explanations rendered my answer so much the more triumphant; so that it was evident that the complainants had not a leg to stand upon. This reply of mine he forwarded (which was right enough) to the Parish, for them to communicate their observations upon it; and immediately they exerted themselves to the uttermost to find some flaw in it; but, not being able to do so, they never sent any answer to the Bishop, nor even returned him my reply, which he had intrusted to them; but pretended that they had lost the document, though it contained half a quire of paper.

"It is a curious fact, that the persons who laboured so earnestly to get themselves appointed churchwardens, and whose failure occasioned their petition to the Bishop, renewed their attempt the following year; and as it was a matter of indifference to me who was appointed to that office, I not only desired that nothing might be done to prevent their appointment, but went myself to vote for them. When I

came to the vestry, I saw two different lists, as is usual, and took up that paper which was full of names (concluding, of course, that it contained the votes in favour of my enemies), and was proceeding to add my name to the list, but behold, it was the list of those who voluntarily and unsolicited supported my friends, whilst the other list contained only five names for one of my enemies, and two for the other; these being all the votes they could gain, notwithstanding their canvass; so entirely had they disgusted the whole parish by their treatment of me. If ever God manifested (out of the Scriptures) the benefit of trusting in Him, and committing our ways to Him, I think He did it in this instance; for had my enemies succeeded, I should have been in hot water all my life by means of their wicked opposition; whereas through their extraordinary defeat, I have a prospect of carrying on the Lord's work through the remainder of my days in peace. Bless the Lord, O my soul; and all that is within me bless His holy name!

"The Bishop found in this complaint no just occasion against me: but still he wanted to proceed against me, and to put down my evening lectures, which, in my reply, I had vindicated beyond all reasonable exception. He therefore wrote privately to the Vice-Chancellor of the University, and desired him to convene the Heads of Houses, and to enquire, whether they approved of the young men coming to my evening lectures (there being no doubt what answer would be given to an enquiry so made), that so he might put down the lectures, and cast the odium on them. And now, my soul, say whether there be not a God that ruleth in the earth?—say whether there be not One who 'doeth according to

His will in the armies of heaven and among the inhabitants of the earth, whose counsel shall stand, and who will do all His will?' Yes; I see it on this occasion as clearly, as if I had seen the sun stand still on Gibeon, or the shadow go back on the sun-dial of Ahaz.

"The Heads were convened, ostensibly to consult respecting the restoration of Mr. D., of —— College, to his degree, of which he had in conformity with a Grace of the Senate been deprived, though there was no blame but that of a mistake to be imputed to him. They were all met; and, without one syllable of the *ostensible* business being mentioned, the Bishop's letter was produced, and a written answer of disapprobation was produced with it, and they all rose up to sign it. It happened that one Head of a House, a friend of mine, who scarcely ever attends such meetings, was there—was there, I had almost said, by miracle—and it being the first that he had heard of any such business, as that which was now brought forward, he observed, 'That he really had never heard of any evils arising from my lectures, nor saw any harm in the young men attending them; that he had always heard of the extreme care which I had invariably taken to prevent evil; and that, though he did not wish to keep others from signing the paper, he could not sign it himself. He thought that the Bishop had written to make *enquiries* of them, and that it was proper for *them to make enquiries*, before they returned their answer; at least he felt it incumbent on him to do so.' The propriety of these observations struck the whole company; and they agreed to meet again the week following to give the result of their enquiries, and they parted without adverting for a moment to the

professed occasion for which the meeting had been called. The next week they met again; and the same friend being there, not one word of *my* business was brought forward: the original business alone of Mr. D.'s was agitated; and thus the cloud which had threatened my ministry (two-thirds of which would have been curtailed) was dispersed, even without my knowing that any such business was in agitation. This whole matter was soon mentioned to me by my friend in confidence; and I therefore felt the necessity of increased circumspection: in resorting to which the crisis before mentioned was produced*.

"Mr. M——, one of the malcontents in my parish, knowing that the prayer-meeting among my people

* "My friend had long been engaged to be 300 miles off, and would actually have been there, but for the following astonishing combination of circumstances. The Duke of Grafton our Chancellor died. The Duke of Gloucester was a candidate to succeed him. The Duke of Gloucester succeeded; and his Installation was to be at the Commencement. The Duke of Gloucester wishing to have as great an attendance of respectable friends there as possible, personally requested Mr. Wilberforce to come down. Mr. W. not having any other person in Cambridge, at whose house he could so properly, or so comfortably be, as at my friend's, wrote to request him to delay his departure till after the Installation. This detained my friend in Cambridge, and prevented his going for about three weeks; *towards the close of which time* the Convocation before mentioned was called; so that the Duke of Grafton's death —the Duke of Gloucester's success—his personal application to Mr. Wilberforce, and Mr. W.'s request to my friend, were all so many links in the chain of Providence to protect me from the impending storm; and after all, my preservation had not been accomplished, if my friend had not protracted his stay nearly three weeks beyond the time that had been required, and *accidentally*, as we say, attended a Meeting which he was not accustomed to attend. The want of any one of these links had ruined me beyond recovery. If I do not bless and magnify my God, the very stones will cry out against me."

was still kept up, had declared publicly that he would inform against it. Now though I did not attend it, the obloquy would all fall on me: it would be in vain for me to say, that I had repeatedly testified my disapprobation of it, on account of the evil effects that I had seen arising from it, or that I had laboured very earnestly to prevail on my people to lay it aside; it would have been sufficient for my enemies to say, that I had once countenanced it; nor would they have believed that my influence among my people was insufficient to put it down: the matter would have been brought before the public: all manner of odium would have been cast on me and my ministry; and the Bishop would assuredly have put an end to my evening lectures, if not have removed me also from the Church, which I hold only during his pleasure. I therefore felt that there was now no alternative left me, but to put aside the room; that is, to change it for smaller parties; nor was there a moment to be lost.

"This state of things I communicated in general terms to my people. I told them that there were some circumstances existing, which rendered it absolutely and indispensably necessary for them to meet in three or four smaller parties at each other's houses, instead of meeting in so great a number at that one room. I told them, that, notwithstanding I had long seen, and lamented, the state of mind to which many of them had been brought by means of that room, (for instead of merely reading the Scripture and praying, they had become expounders of Scripture, and preachers; and, instead of confining the assembly to those who had been united to my Societies, they had extended it to others, and made

the place really and truly a conventicle, in the eye of the law; and instead of retaining their original simplicity, many of them were filled with a high conceit of their own attainments, and with a contempt for their authorized instructors;) I could appeal to them, that I had been utterly averse to exercise authority in relation to it; but now circumstances had arisen, that would render their meeting altogether destructive to my ministry.

"Instead of acquiescing in my wishes, as I fondly hoped they would, they declared, that they would not consent to change their place and mode of meeting: they even said, that I was giving way to the fear of man, and dissembling with God; and that, as God had commanded his people not to forsake the assembling themselves together, they would do it in spite of me. In vain I told them, that I did not desire to abolish their prayer-meeting; that, on the contrary, I wished them ever to unite with each other in social exercises; but that I wished them to unite in small parties of ten or twelve, instead of in one large assembly; and to confine their companies to those who belonged to my societies, instead of extending them in a way that I had never authorized or approved. This, I told them, would at once cut off all occasion from those who sought occasion against us, and be equally acceptable to God, and equally beneficial to them. In some respects it would be better for them, because it would remove those temptations to pride and vanity, which they had too much encouraged, and would enable them to discern more clearly by what spirit they were actuated in their social meetings. The promise of God was made to assemblies where even 'two or three were met

together,' and therefore they might expect His blessing on the plan proposed, and prosecute it without endangering the safety of my ministry. Times without number did I tell them, that no human being would ever believe, that the sole ground of all this controversy was, whether they should have one large prayer-meeting of about fifty persons, which endangered my usefulness both in the Town and University, or have four smaller prayer-meetings of about a dozen each: they themselves, a year hence, would scarcely believe that they could have been so perverse, as to oppose in so small a matter, and with such pertinacity, the wishes of their Minister, who for thirty years had lived but for them, who never in any instance had thwarted their wishes, and who had sacrificed for them all that the world in general holds dear.

"But all this was in vain. They would not believe that any sufficient cause for the alteration existed. I told them that it was not possible for me to state to them all the circumstances which operated on my mind; but that I thought, after I had refused for their sakes the best Living that my College could give me, and had spent my whole life in their service, and had never on any occasion shewn the smallest disposition either to fear for myself, or to lord it over them, in the course of thirty years, they might well give me credit for having just grounds of action, when I solemnly appealed to God for the existence of them. Still, however, they would not be satisfied, unless they themselves were informed of all the particulars: but, as such a communication would make known to the whole world the state of the Bishop's mind, and even bring upon me the very evils

from which I hoped to escape, I could not possibly comply with such a requisition as that; nevertheless, I told them I would communicate the circumstances to one of the most prudent and temperate of them, that they might have among themselves one witness for the truth and importance of all that I had asserted. Accordingly I did confide everything to one person, who saw and felt that the measures which I had suggested were imperiously called for. But the chief of the people were still dissatisfied, and quarrelled now with that person, as much as with me, and claimed a right to hear all and judge for themselves.

"Finding that they were immovable, I told them that they must either adopt my plan, or separate from me. If they felt it so important to meet together as they had done, they were at liberty to do so; nor had I the least wish to abridge them of that liberty; the only thing to which I objected was, the connecting of their conduct with me. Whilst they continued to unite themselves with me as my people, I should of necessity be considered as answerable for their conduct: the world would not inquire whether I approved of their conduct or not; they would simply say, These people are connected in societies with Mr. S., and they do so and so. The conclusion, that I approved of those things, would follow of course. But was it right, that I should lay myself open to such imputations, when the cause of Religion in Cambridge depended so essentially on my conducting myself with wisdom and prudence? Assuredly not: and therefore, I told the chief of the people, that if they determined to follow their own ways, I wished them to separate entirely from me and from my ministry, that I might not be involved

in their irregularities. If they chose to let off fire-works, they were at liberty to do so; only I desired they would not put them under my thatch, to burn down my house.

"All this, and much more, availed little: they did not choose to leave my church, and yet determined to go on in their own ways. I told them therefore, that if that was their determination, I could not keep them from my Church, but I must keep them from attending at the Communion there. They then denied my right to do so; and declared that they would come to the Sacrament in spite of me; saying, that it was not *my* table but the *Lord's*, and that it was open to all; and they would come. They said that the Lord's table was the property of the Church, and not of the Minister; and that I should not hinder them. I replied, that, whatever might be the case among Dissenters, who had an actual property in their respective Churches, it was not so with the Church of England: that they had, it was true, a right in their own Parish Churches, but not in a parish to which they did not belong; and that the doubt rather was, whether I had a right to admit them; but certainly there was no doubt whether they might be kept away; since the Canons were very express upon that subject. All this was to no purpose: they determined to come, at all events, to see whether I would dare to refuse them. I told them, that, much as I should lament the necessity, they would find me firm. I did not consider it as a dispute between them and me about a matter of indifference: the point on which we were at issue was no less than this, whether they should, by connecting themselves with me, involve me, and the whole interests

of Religion in the University of Cambridge in the most imminent danger, or not? And on this point it became me to act with firmness: and therefore if any of them, except those who belonged to my parish, would come in spite of me, and disturb the worship of the other Communicants, I would proceed against them, just as I would against any worldly person, who should come thither to disturb us. They well knew that I had punished ungodly persons for making a noise in the Church, notwithstanding they had done it undesignedly, in a state of intoxication; and they might be sure, I would not suffer persons professing godliness to come and disturb us, intentionally, at the table of the Lord. Who would believe, that, such was their wickedness, as to determine to force me to these measures? Yet this they did determine; and this they called Religion.

"That I might shew all long-suffering towards them, I told them that I would not refuse it to any one the first time, but would administer it, and afterwards warn the individual not to come again; that so they might have time to consider their ways, and to repent of the horrid impiety of coming to the Lord's table in such a way. During all this time I laboured night and day, both in public and private, and frequently with tears, to shew them the evil of the spirit they indulged; (for in truth they knew not what spirit they were of:) I separated those who were of a better mind; and then, instead of casting the others out of my Societies, I asked them, individually, how long a time they would wish for to make up their minds. Some wished for time; and others did not: but that I might in no instance deal hastily, I gave them all six months.

"During the whole of that time they proceeded in their own way: and at the end of that time I found the most of them as obstinate as ever: and therefore I still prolonged the time for consideration from month to month, till a whole year had elapsed. I then appealed to them, Whether I had not waited long enough? and whether there was anything which a human being could do, which I had not done, to bring them to a better mind? Having constrained every one of them to make these acknowledgements, and to confess that it was time for me to proceed, I did desire several to withdraw from my Societies. But I began with those who were not the leaders, for this reason: I thought that if I first expelled the leaders, they would carry the others along with them; but if I began with the others, the leaders, seeing my firmness, would relent; and by yielding, enable me to bring the others to a better mind.

"And this was the very effect produced: for when the leaders saw, that the very next time their society met, the disaffected among them would be expelled from it, they made proposals, or terms of peace. These on their part were highly unreasonable; for they stipulated, that if they consented to have several smaller prayer-meetings, instead of one large one, they and their friends, that is, the whole body of the disaffected, should form one society by themselves. I told them, that this would infallibly keep up a spirit of disaffection among them, and not only divide the Church, but make a party in it against their Minister, and that on these accounts I did not think it wise: nevertheless, to shew how much I longed for reconciliation with them, I would consent, and never utter one word against it.

"Thus after more than a year of such affliction as I never before endured, I saw them gradually coming round; and was restored to some little measure of comfort in my own mind. Many trials have I met with from relations, from my parish, and from the world; but in all of them I was enabled to rejoice, yea, frequently to 'rejoice and leap for joy;' but this greatly oppressed my spirit, not only because I was wounded in the house of my friends, but because the state of my people's souls, of some at least, was as bad, as would not consist with any hope of their final salvation.

"On one occasion, when I found that the person, who had at first given me reason to think that all would be easily settled, had actually instigated the whole Church to rebellion, I said to him with warmth, though not with asperity, that it were far better for the whole of them to leave me, than that all my usefulness in the Church of God should be subverted by them. On that occasion I spoke too warmly; (though it is a declaration which my coolest judgement most fully approves:) but, except on that occasion, I bless God that not one single word escaped me, or temper was indulged by me, which I have the smallest reason to regret. For this I do, and ever will, bless and adore my God.

"After all this experience, What is my judgement in relation to private Societies? My judgement most decidedly is, that without them, where they can be had, a people will never be kept together; nor will they ever feel related to their Minister, as children to a parent: nor will the Minister himself take that lively interest in their welfare, which it is both his duty and his happiness to feel. A Minister is to be 'instant

in season and *out of season;*' and if his public labours are comprehended under the *former* period, these private exercises seem especially intended by the *latter:* and one who would approve himself to God, as St. Paul did, should be able to say, 'I have taught you publicly, and from house to house, and have warned you night and day with tears.' But then great care should be taken about the manner of conducting them. The people should never, if it can be avoided, be left to themselves: the moment they are, there is danger of an unhallowed kind of emulation rising up among them; and those, who by reason of their natural forwardness are most unfit to lead, will always obtrude themselves as leaders among them; whilst the modest and timid will be discouraged, because they cannot exercise those gifts which they behold in others. On such occasions too, the vain and conceited will be peculiarly gratified: and mistaking the gratifications of vanity for truly spiritual emotions, they will attach a pre-eminent importance to those opportunities which tend to display their talents; and they will begin to entertain low thoughts of their own Minister, whose labours do not afford them the same pleasure. This spirit, too, they will encourage among the people at large, and this will spread among them a disposition to criticise and sit in judgment on the labours of their Ministers. It is probable, that this will not fall on their stated Minister, to whose exertions they owe, under God, the salvation of their souls: they, in general, will idolize *him*, and make *him* a standard whereby to judge of others: but other Ministers, who shall occasionally address them, will be applauded or censured by them with as much confidence, as if their taste were perfect and their judgment infallible. This

therefore a Minister must guard against with all his might: and if he make it a rule to conduct the service in the private societies himself, he will, for the most part, keep down these evils. It was not till I was laid aside by my long indisposition, that these evils shewed themselves in any considerable degree: and after all, if we will not establish such societies for fear of such consequences, we must remember that there is a Charybdis, as well as a Scylla, and that in all human institutions we have only, as it were, a choice of evils; there being nothing perfect under the sun.

"I have not written the foregoing Memoir as a Life of myself; but only as a record of some facts connected with my public Ministry, the notoriety of which renders them likely to be mentioned after my death; whilst yet there is no man but myself who could place them in their true light, for want of that full knowledge of the circumstances which I alone possess. Had I designed to write a Life of myself, I should have entered into the interior working of my heart in relation to my religious experience, and into a multitude of things known only to God and my own soul; but I have no wish to obtrude upon the public anything relating to myself. If I were to tell them all, or a thousandth part of the evil of my heart, they could not bear to hear it, or be profited by the recital of it: and if there has been anything good in me, it is sufficient for me that God knows it. My whole experience is comprehended in this plain tale; that my innumerable corruptions have supplied me with most abundant matter for humiliation and contrition every day of my life; but the Gospel of Christ has afforded me still more abundant ground for hope in fleeing to the Saviour, and plunging beneath that fountain which

was 'opened for sin and for uncleanness:' and to this I have had recourse from day to day, precisely as I did the first moment that I gained a sight of Christ; not coming to Christ, as one who was warranted to do so by any holiness he had attained, but as one whose iniquities could not in any other way be pardoned, and who hoped that God would glorify Himself in saving the very chief of sinners."

The MEMOIR written by Mr. Simeon in 1813 here terminates.

After this period no attempt will be made to present a continuous narrative of Mr. Simeon's Life; as it would be impossible to reduce it, together with his Letters, within the prescribed limits of a single Volume. It is hoped, however, that the following selection from his Writings and Correspondence will furnish a sufficient history of his 'thoughts and actions.'

PART II.

CORRESPONDENCE,

&c. &c.

CHAPTER XIV.

LETTERS—TO REV. T. THOMASON, ON THE STEWARDS' CLASS—HIS BROTHER'S ILLNESS—MARTYN IN PERSIA—GRIEF FOR HIS PEOPLE—TO MRS. THOMASON, AFFECTIONATE THOUGHTS—TO REV. T. THOMASON, ON BEING A SELECT PREACHER—GODLY JEALOUSY OVER HIMSELF—MARTYN'S DISCUSSIONS—HIS BROTHER'S CHANGE OF RESIDENCE—NEW ROOMS IN COLLEGE—JOURNEY TO THE ISLE OF WIGHT—MARTYN'S SERMON—ON WRITING RELIGIOUS LETTERS—ARRIVAL OF MARTYN'S PICTURE—HIS BROTHER'S SPIRITUAL STATE—MARTYN'S ILLNESS.

1812.

CORRESPONDENCE.

To the Rev. T. Thomason.

"Jan. 22, 1812.

"My beloved and honoured Brother,

"Though I have within these few days sent you, including your wife and children, a long letter of twelve sheets, I begin another, which will probably before it is finished occupy a considerable space. Of all the things most interesting to me, and to yourself also, is the cause of God, and especially where it is immediately connected with our own official duties. Having laboured so long amongst us at Cambridge, you take the same lively interest in what relates to us, as if you were still present amongst us: and my intention in this letter is to put you into possession of everything as it arises. For this I have two reasons; first, to communicate to you what cannot fail to interest you most deeply; and second, to preserve a regular account of everything for my own subsequent reflection. . . . .

"I have been prevented, by absence, from meeting my people last month, except two societies. At the young men's class I proceeded, in a spirit of love, to make the foregoing enquiry, informing them at the same time, that if they had the smallest doubt upon their minds, I would wait any time, till they should have fully and finally determined what part to act. I had rather hoped, from the spirit in which they appeared to be, that all would have made up their mind to comply with my wishes; but I found that five of them were still in the toils of Mr. ——, who is indefatigable in his exertions to pervert and embitter their minds. However, I would not take their final answer, but gave them more time to consider of it. On the first Monday in this month, at the meeting of my Visiting Society, I again laboured the point with all the love I could express, bringing to their minds all my experience at the time I went into Scotland in 1798; my grief at parting, my anxieties during my absence, and my joy at my return. Every heart, except Mr. —— and Mr. ——, vibrated at the touch of that tender string; but Mr. —— cast out several unkind reflections, of which however I took no notice, being extremely desirous, if possible, to carry the whole company (about twenty) along with me. But no sooner had I left the company, than Mr. —— and Mr. —— gave vent to all their unkind feelings, by which they shewed to all what spirit they were of, and created much grief and much disgust in all present. It happens that I am again absent, on account of the illness of my long-afflicted Brother (in whom I have much comfort), and therefore I again miss my Stewards' Class. I am glad that I have occasion to miss them; first, because it will give Mr. —— and

Mr. —— more time to reflect on their ways; secondly, because it will give me more time to weaken their influence over the young men; and thirdly, because it will enable me to act with more firmness towards them, if I should be able to detach the others from them. There is such a self-sufficiency in Mr. ——, and such an obstinacy in Mr. ——, and such a rooted determination in both to make divisions in the Church, that there never can be union amongst us again, till God shall be pleased either to change their dispositions, or to separate them from us. My opinion is, that God will ere long make their folly manifest unto all men, as he did that of Jannes and Jambres, and of the opponents of the Apostle Paul. My heart's desire and prayer for them, and my incessant labour too, is that they should desist from their evil ways and return to a becoming spirit; but if they do not, I must remove them from my Society; though I will endeavour to proceed with all tenderness and caution, if I should at last be driven by them to this extremity.

"I will now interrupt the thread of my narration to speak a little of other matters.

"And first of my poor Brother. His disorder has dreadfully increased during this last year, and his pains have been most distressing; but they have been sweetly sanctified to him, humbling his mind, and endearing the Saviour to his soul. Within this week he has been in imminent danger, but is now a little better. My own strength, blessed be God, is so renewed, that I can expound and pray with him twice a day, which till within these three months was more than I could do. It is a sweet office to perform for so dear a Brother, and I account it no little mercy from the Lord that he enables me to perform it.

"Next, let me speak of your dear mother. She came to Shelford on the 4th inst., and is to take up her abode there for a year at least. It is probable, I think, that it will become the place of her stated abode; for the sweet remembrance which is there of those who are now in India, tends exceedingly to endear the place and people to her; and if God may enable me to contribute at all to her comfort, it will greatly facilitate my communications with her.

"The Prestons are much in *statu quo;* their health is not strong, but they are holy and happy, and exemplary, and a great joy to all around them.

"But from whom think you did I receive a letter yesterday? From our beloved Martyn in Persia. He begins to find his strength improve; and he is 'disputing daily' with the learned, who, he says, are extremely subtle. They are not a little afraid of him; and are going to write a book on the Evidences of their Religion. Blessed be God, I have no doubt but that great good will result from this. The Evidences of Mahometanism! A fine comparison they will make with those of Christianity. O that God may endue our Brother with wisdom and strength to execute all that is in his heart. He is desirous of spending two years in India; and is willing to sacrifice his salary, if the East India Company will not give him leave. I am going in an hour to Mr. Grant to consult him; and shall call on Mr. Astell, if Mr. G. think it expedient. I carried Mr. A. to town yesterday in my Brother's carriage; but the letter had not then arrived. I have sent Mr. Martyn (*i.e.* I shall to-day) the duplicates of my letters which I have sent him to your care, so thus, I hope, he will receive either one or the other safe.

"I have heard lately from Mr. Corrie, and rejoice to find he has some encouragement in his labours. I now shall put this aside, that I may write to him, for as I cannot possibly finish the subject of my people this month or two, I think it better to keep what I have written till you can have it complete. Little episodes I shall insert from time to time; which yet I could have wished to add, rather than interrupt the thread: but as I write with a copying machine, I am constrained to finish a page, or to leave it in a rude state.

"The medical attendant of my Brother has just been expressing his surprise to see how much I am worn within this half year: I am very sensible of it myself; and expect that I shall be much more worn, if my people continue in such a grievous state. I would that my eyes were 'a fountain of tears to run down day and night.' Would you believe it? I have been used to read the Scriptures to get from them rich discoveries of the power and grace of Christ, to learn how to minister to a loving and obedient people; I am now reading them *really and literally* to know how to minister to a conceited, contentious, and rebellious people. Two qualities I am sure are requisite, meekness and patience: yet in some cases, I shall be constrained to 'rebuke with all authority.' I have been used to sail in the Pacific; I am now learning to navigate the Red Sea, that is full of shoals and rocks, with a very intricate passage. I trust the Lord will carry me safely through; but my former trials have been nothing to this."

To Mrs. Thomason. "Highgate, Jan. 1812.

"My very dear and beloved and honoured Sister,

"What shall I say to you, in return for that sweet and most acceptable token of your regard, in desiring Mr. T. to write to me on your birthday? . . . We sympathized with you when we heard of the dispensation of God towards you; and we are prepared to participate your joys, if God has so ordained, as well as your sorrows. I confess to you, I think myself enriched exceedingly by the domestic scenes which I enjoyed at Shelford; and I fondly hope that, if I then emerged in any small degree from the selfish apathy of a Collegiate life, I have not quite lost the feelings which your society and example excited in my breast. The circumstances of Mrs. D. have, for more than a year past, been such as to call for all my little stock of love; and I thank God I have felt inexpressible delight in endeavouring to make a peppercorn acknowledgement to my brother for all his love. I cannot express to you what joy it almost daily affords me, to think that he is not out of my reach: I hope I love his mother for her own sake, and most of all for her Lord's sake: but I love her also for her son's sake, and seem to defy distance, or waves, or enemies; I can get at him at any time, and render him services, which I know are a thousand times more acceptable to him than silver and gold. And methinks, if you, my dear Sister, were by the Providence of God brought into circumstances that required my exertions, you would find that my love for him has not abated by the lapse of four years, and would be contented to manifest itself to him by proxy, if it could not extend to him in person. Believe me, my dearest Sister,

"Most affectionately yours, "C. Simeon."

To Rev. T. Thomason.

"Highgate, July 17, 1812.

"My dearest friend and Brother,

"I have been long hoping to see a fleet from Calcutta, in order that I might receive fresh tidings from you, and behold the picture of my dear and honoured friend, Mr. Martyn. I trust it will not be long before I am gratified in these respects. . . . I have remembered too, as a token of love, my dear Godson.

"I am as yet in uncertainty, whether I am to be appointed an University Preacher again for next year. I am disposed to think that Mr. Mandell will feel it a duty to his God to propose me; and if proposed by him, there is not much probability of any opposition being made from other quarters. I hope that in this I do not give Mr. M. credit for more zeal and piety than he possesses. As for myself, I do not move a finger in the business. I know sufficiently in whose hands all these matters are. If God say, 'Whom shall I send?' I have the prophet's answer ready. But if He say, 'I have no delight in thee,' I am equally prepared with David's answer, 'Let Him do as seemeth Him good.' How sweet it is to be assured that God reigneth! Well may faith be called '*precious* faith,' when it so composes the mind under all circumstances!

"You will be glad to hear, that during the last year my strength has greatly increased: insomuch that for the last six or seven weeks I have preached twice on the Sunday; and on one Sunday administered the Lord's Supper besides. I undertook it most gladly, in order to liberate my friend Mr. L., who was enabled thereby to spend seven or eight weeks with his

friends. We move together on the most friendly terms; and it will be a great grief to me, if Satan prevail to deter him from prosecuting his ministerial work.

"I have just received his answer, which sets my mind at rest respecting myself; for he speaks all that is kind and gratifying to my feelings, and thus far all is well. I should be sorry indeed, if after moving in such sweet harmony and love with you, and dear Mr. Martyn, I had undergone such a change, as to render it difficult to move in concert with me. I would fondly hope, that my dispositions have not altered for the worse since you knew me: the mercies I have experienced would have been sadly thrown away, if this were the case: but I feel it good to entertain a godly jealousy over myself, even in matters where my conscience least accuses me, because I know how blind we are to our own failings, and how partial a monitor conscience is: and on this account I not only besought, but charged him 'before God and the Lord Jesus Christ,' to tell me, if he saw anything in me that caused an unfavourable and painful impression on his mind: and it is a great comfort to me to have such strong assurances from him on this head. But for him I grieve exceedingly, because his views of himself are so gloomy and so discouraging. To *you* I say what I speak to no other human being, and therefore it is in perfect confidence: he has once been deranged; and for two years after he came to College, I fought shy of his acquaintance on account of the *visible remains* of his disorder: and I should not wonder, if the malady were to return upon him. It is a fearful prospect: but I hope God will yet be gracious to him, and restore his mind to peace. I shall answer

him as fully as I can, and endeavour to give the best direction to his views. . . .

"My poor brother is a little better. He takes *most kindly* your friendly mention of him; and he charges me to present to you his very kind respects.

"You have heard from dear Martyn, his disputations with the Mahometans, and their applications to the father of the Moollahs to write a book on the evidences of the Mahometan religion. The day that such an appeal to reason shall receive the sanction of the Priests, Mahometanism will receive a fatal blow. The Lord hasten it in His time! He has told you also his treatment at Shiraz, and the Governor's kind attention to him: his escape also in not going with his fellow-traveller, who was attacked by wild Arabs. —What abundant reason have we to thank our God in his behalf!

"I will now add a single line to my dear Sister, and conclude. . . .

"Indeed, the idea that you and my dear Brothe would know, though at the distance of six months, how happy God had made her after all her afflictions, and how happy I am in my poor attempts to contribute to her happiness,—this idea, I say, is productive of much comfort to our minds. I am almost inclined to think, that both Mrs. D. and myself have more communion with you from day to day, than if you were only twenty miles off. You would scarcely conceive, but that you feel the same, how much the thought of you all contributes to our happiness. Yea, we already know as it were, and love your little one, and rejoice with you in such an acquisition. Give her seven kisses from me: seven is a perfect number, to denote

the sincerity of my love. My kind love also to Esther and Jay. Believe me, my dearest Sister,

"Most affectionately yours, "C. SIMEON."

To the Rev. T. THOMASON.

"Highgate, Aug. 21, 1812.

"My dearest Brother,

"You will perceive, by the place from which I write, that I am on a visit to my poor invalid Brother, and you will be surprised to hear, that we are to set off to-morrow to the Isle of Wight. This, I must confess, is no pleasure to me, because I think it the most imprudent thing my poor Brother can do: but such is human nature: he has got a place in point of beauty quite equal to St. John's in the island, and in point of magnificence incomparably beyond it: he has also roads on every side of him as smooth as a garden-walk, and can go fifteen miles on any side of him without fatigue, and yet he accounts it 'a splendid prison,' because he cannot run about like a man in the full vigour of youth. His heart is set on going to the island; and we had yesterday a council with Mr. Cline in the chair, and permission is given by the faculty for him to go; but this permission is rather with a view to reconcile him afterwards to stay contented here, than with any expectation of benefit from the present journey. He is to be attended by one of his medical friends; for without that I could not give my consent to his going.

"In all this we behold a striking portrait of human nature: God has given us innumerable blessings, but we are not satisfied: we set our hearts upon something that will do us harm, instead of thankfully enjoying what God has given us for our good; and, as in my Brother's case, a consciousness that we are acting

unwisely robs us of one half the pleasure even of the anticipation; and it always adds a much greater pungency to the gall, with which every cup is in some degree mixed. I am glad I am with him, that I may watch over him during this perilous journey; but I should feel more happy, if his mind were to rally above all such considerations. We all are apt to have our minds too much attached to earthly things; but I think that this is a disadvantage particularly connected with late conversion, and with great worldly prosperity.

"I know not whether I have before told you, that after thirty years' abode in my old rooms, I am going to change them: but when speaking on such a subject as the foregoing, it is highly proper that I should give you the reasons of my change. I was well contented to live and die there; but by the sudden death of Mr. P. rooms are come to me, which have a passage to every room, instead of the large room being a thoroughfare to the others. This to a person looking forward to a period of sickness and of death is of some importance; and it determined me to change my rooms; more especially, as I shall now have a servant's room, and a solitary *oratory* on the roof; a walk where no eye, but that of the Supreme, can behold me. I have made considerable alterations in them, to which I was induced by an offer of my Brother to aid in fitting them up, to the extent of £200, (this is *entre nous*, for it has not been mentioned to a human being.) They are now made all that can be wished, and it is possible, that any person ignorant of my views may imagine that I am *building my nest on high* (for I am up two pair of stairs); but I hope my views are towards another and a better world: I

have long felt how little this world can do for me, and I desire to be standing ready for that world to which I am hastening."

"St. John's, Isle of Wight, August 29.

"My poor invalid Brother and myself arrived here, by short stages, on Wednesday last; and he bore his journey far better than I expected. He was brought from the shore in a sheet by six men, and arrived without any material injury. Indeed God appeared to be most signally gracious to him; for we had fine weather all the way down; and on no day since could he possibly have crossed the water. Still however he feels exhausted, in a measure, by the efforts which he has made to get hither; and I am in hopes, that I shall be able to prevail upon him to leave the island early in next month, if there should be any favourable weather for it, instead of waiting till October, as he has hitherto intended.

"I had hoped that I should be able to express to you my sentiments about the picture of our most beloved and honoured brother Martyn; but I have not yet been able to get it out of the ship, notwithstanding every effort made for that purpose. It is however no little joy to me to know that it has arrived safe; and I have given all the necessary orders about the framing of it, and sending it to Cambridge, where I hope to find it on my return. It is indeed an inestimable present; and I shall send the small one, which is in my possession, as a present to Mr. Charles Hoare, to whom it will be very acceptable. . . . .

"What a treasure is that letter of Mr. Martyn to Mr. Corrie! A thousand thanks to you for sending me a copy of it. It affords just such a view of our

beloved friend as I would have wished to see. When we have nothing to call forth particular feelings, we go on in the common jog-trot way; but on such an occasion as that, the heart shows itself in its true light; and there is in that letter an artless simplicity which I must admire. As for sitting down to write a religious letter, it is what I cannot do myself; and what I do not very much admire, unless there be some particular occasion that calls for it. I love rather that a letter be a free and easy communication of such things as are upon the mind, and such as we imagine will interest the person with whom we correspond. Some indeed, who have a talent for letter writing, may employ their pen profitably in the more direct and formal way; but it is a thing I cannot do; religion with me is only the salt with which I season the different subjects on which I write; and it is recommended in that view by St. Paul, to be used in the whole of our converse with each other. Doubtless when the mind can soar, and we can dip our pen in angel's ink, it is most delightful to prosecute the heavenly theme: but to sit down in cold blood and say, I must now write a religious letter, is to me an irksome task; or, rather, a task which I leave to those who have talents for it. In a word, religious communications are then most delightful, when they proceed from the abundance of the heart; but all the sweetness of them is taken away, when they are constrained and formal.

"I told you in a former letter the plan I had for a course of Sermons before the University, in case I should be nominated again this year: but the Vice-Chancellor (Dr. Browne of Christ's College) says, he will not take the trouble of nominating preachers; so

that during this year Mr. Heckford will have it all to himself. I thank the Lord that I feel not the smallest disappointment: if God had any work for me to do for Him in the University pulpit, he would soon put me there". . . . .

" October 14, 1812.

" Now let me go to another cause of joy scarcely inferior to the former. On Monday, *the very same day that the people returned to a sense of their duty*, I opened, and put up the picture of my ever dear and honoured brother, Mr. Martyn. I had indeed, after it was opened at the India-House, gone to see it there, and, notwithstanding all that you had said respecting it to prepare my mind, I was so overpowered by the sight, that I could not bear to look upon it; but turned away and went to a distance, covering my face, and, in spite of every effort to the contrary, crying aloud with anguish; E. was with me; and all the by-standers said to her, 'That I suppose is his father.' And I think it probable, that if I *had* been his father, or his mother either, I should not have felt more than I did on the occasion. Shall I attempt to describe to you the veneration and the love with which I look at it? No words that I can write will convey an adequate idea; nothing but your own tender mind can exactly conceive what I feel. I remember (indeed can never forget) the look of a certain lady, when the thought of your going to India was last suggested to her. One might endeavour to describe the mixed emotions that were then depicted in her countenance: but it must have been seen in order to be understood and appreciated; so I should in vain attempt to describe what I feel, and trust I shall long continue

to feel, in looking on that image of my beloved friend. In seeing how much he is worn I am constrained to call to my relief the thought, in *whose service* he has worn himself so much: and this reconciles me to the idea of weakness, of sickness, or even, if God were so to appoint, of death itself. As for your abuse of the painter's device to represent India, I do not at all agree with you: it is done as well as I wish it: and the portrait itself cannot, I think, be excelled.* I behold in it all the mind of my honoured brother: and if a thousand guineas had been sent me instead of it, they would *really and truly* be lighter than the dust upon the balance in comparison of it. Pardon me if I say, that in the two portraits I seem to have the wealth of the Indies.

"I have had some of my hair taken off, that I may send him a pair of sleeve-buttons, to wear in the remembrance of one whom he has obliged beyond all that language can express."

To the Rev. T. THOMASON.

"Fitzroy Farm, Dec. 14, 1812.

"My dearest Brother,

"Here I arrived three days ago to attend my beloved Brother in his last hours, which are now drawing fast to a close. The state of his body has not admitted of much conversation with him; but the little I have had has been very comforting to my soul. The first words he said to me were, 'I know that my Redeemer liveth; and in Him, as dying and interceding for me, is all my hope. I am much more com-

* This picture was bequeathed by Mr. Simeon to the Chancellor and Scholars of the University of Cambridge; and is now placed in the University Library.

fortable than heretofore.' What can I wish for more than this, except that I myself may have the same blessed hope in a dying hour? Have I not reason to bless God for my own illness, which occasioned my long abode with him, and was accessary, I trust, to his eternal welfare? Yes, I bless God for it; and hope my own soul also shall not be without some benefit resulting from it. . . . .

"Dear Mr. Martyn has been at death's door at Tebriz, and is coming home for his health. O, that God may spare his valuable life. You may be well assured, that many hours will not intervene between his arrival on shore, and my most anxious endeavours to promote his welfare. In whatever place he shall judge best for his complaint, I shall be most thankful to have the honour of ministering to him. . . . .

"Our Anniversary at Cambridge was on Thursday last; and not a whit behind our last year's meeting. Mr. Cunningham came in the place of Mr. Owen, and was more judicious, and quite as eloquent. Mr. Steinkopff is returned from the Continent, whither he has been to visit the foreign Societies; but was not with us; having arrived but a few days.

"The letter of Mr. Martyn to Mr. Corrie, which you sent me, is one of the most interesting letters that was ever penned. I have shewn it to many Fellows of his College, Messrs. Wood, Catton, Hornbuckle, Whitfield, Fawcett, and it has caused much sympathy among them. Indeed my correspondence with Mr. Martyn enables me from time to time to communicate to them some intelligence respecting him, and brings them much nearer to me than they would otherwise be."

CHAPTER XV.

LETTERS—TO THE REV. T. THOMASON, ON THE DEATH OF HENRY MARTYN — DIFFUSION OF CHRISTIANITY IN INDIA — DEATH OF MR. ROBINSON OF LEICESTER—TABLET IN MEMORY OF MARTYN —SEASON OF MAY IN LONDON—RELIGIOUS MEETINGS—FIRST STONE OF THE JEWS' CHAPEL—CONVERSION OF TWO WEALTHY JEWS—MARTYN'S PAPERS—MR. SARGENT HIS BIOGRAPHER—RETIREMENT AT SANDGATE—DEATH OF MR. VENN—PRESENTATION TO CLAPHAM—FAITHFUL DISCHARGE OF HIS TRUST—BIBLE SOCIETY AT OXFORD—PLEASANT PARTY AFTERWARDS—DR. RYDER, DEAN OF WELLS—MEETING AT SHELFORD—CATECHIZING—THE CONTROVERSY WITH DR. MARSH—DR. MILNER—IMPORTANCE OF ACCURATE TRANSLATIONS—ON RELIGIOUS DEPRESSION.

1813.

CORRESPONDENCE.

To the Rev. T. Thomason.

"Feb. 12, 1813.

"My beloved friend and Brother,

"How will you be distressed to hear the afflictive intelligence which I have to communicate, respecting our beloved and honoured brother, Mr. Martyn! The day before yesterday a letter arrived from Mr. Isaac Morier at Constantinople, announcing that on the 16th of October (or thereabouts) our beloved brother entered into the realms of glory, and rested for ever in the bosom of his God. . . .

"But what an event it is! How calamitous to his friends, to India, and to the world! Methinks I hear God say, 'Be still, and know that I am God.' Our rebellious spirits are ready to rise, and to charge God

foolishly; but it becomes us, like Aaron, to hold our peace. I had been forming plans in my mind with a view to the restoration of his health in England, and should now have been able to carry into execution whatever might have been judged expedient: but I am denied the joy of ministering to him."

To the Rev. T. THOMASON.

"April 2, 1813.

"My very dear friend and Brother,

"On the subject of facilitating the diffusion of Christian light in India, there are going to be petitions from all quarters. Vast opposition is made to it: Lord Castlereagh is adverse to it: examinations are making in relation to it (as well as to the trade of India) at the bar of the House of Commons: Mr. Hastings, Lord Teignmouth, and others, have given their evidence, Hastings is very adverse. . . .

"Lord Castlereagh's plan is to send out a Bishop and three Archdeacons: but whether it will be approved in Parliament I cannot tell. . . .

"We are making collections for Mr. Martyn's brother's family, who in him have lost their main support. We have got about £400, and Mr. Thornton has sent you papers for the purpose of getting them some aid in India. On this account, by the advice of Mr. Wilberforce, I have not yet set on foot a Subscription for Mrs. Brown. It was thought that both coming precisely at the same moment would injure both, and that Mrs. B.'s should be deferred till it was seen what the East India Company would do for her: when the proper time comes, I shall feel happy in exerting myself for her.

"Whilst death has been accomplishing its work

with you, it has not been idle amongst us. You will be grieved to hear that that honoured servant of God, Mr. Robinson of Leicester, died suddenly about a week ago. He had been repeatedly attacked with a paralysis; and the last stroke removed him in a moment. Dr. Buchanan also is very poorly, and has lost his second wife. Every thing says to us, 'Be ye also ready.'

"I am doubtful whether some marble Inscription should not be put up in St. John's College Chapel for our beloved Martyn. If it be approved, I think I shall get it done. But respecting the propriety of such a step at Dinapore and at Cawnpore, I can have little doubt. You, however, will judge and act in this as you see fit. I had thought of putting one in Trinity Church*."

---

* This was afterwards done: the Tablet is in the Chancel, on the South Wall, and bears the following inscription:

THIS TABLET
is erected to the Memory of
The Rev. HENRY MARTYN, B.D.
Fellow of St. John's College,
and two years Curate of this Parish.
He gained by his talents the highest Academical honours;
but counting all loss for CHRIST,
he left his Native Country, and went into the East,
as a Chaplain of the Hon. East India Company.
There, having faithfully done the work of an Evangelist,
in preaching the Gospel of a Crucified Redeemer,
in translating the Holy Scriptures into the Oriental Languages,
and in defending the Christian Faith in the heart of Persia
against the united talents of the most learned Mahometans,
he died at Tokat on the 16th of October, 1812,
in the 31st year of his age.
The chief monuments which he left of his piety and talents are
Translations of the New Testament
into the Hindostanee and Persian Languages;
and 'by these he, being dead, yet speaketh.'
'Pray ye the Lord of the harvest,
that He will send forth labourers into His harvest.'

To the Rev. T. Thomason.

"May 16, 1813.

"My very dear friend and Brother,

"There have been about 1500 petitions delivered, to desire that some opportunity may be afforded to pious persons to diffuse the light of Christianity in India: but almost all feel the necessity of limiting it to persons recommended by some large Society, and approved by the Government at home.

"The whole Christian world seems stirred up, almost as you would expect it to be in the Millennium. You remember the second week in May used to be a kind of sacred season for the London Missionary Society: *now* the first week also is holy and devoted to many different objects; all of which I have just attended.

"'Tuesday.—'The Society for Missions to Africa and the East,' together with 'The African Institution.' Mr. Dealtry preached—and such a Sermon, as to electrify the whole Congregation. It was printed *instantly*, in order to be circulated among the Members of both Houses of Parliament. It is on the subject of evangelizing India.

"Wednesday.—'The Bible Society.' Two of the Royal Dukes attended (Kent and Sussex), and the Duke of York would, if he had been able.

"Thursday.—Two Societies. That for 'the Conversion of the Jews,' and 'The Prayer Book and Homily Society.'

"Friday.—'The Jews' Society' Report. In the view of these things we are constrained to say, 'What hath God wrought!'

"I have a letter this day from Mr. Fry, saying

that he expects the Bishop of London to consecrate the new Chapel which is building for the 'Jews' Society' at Bethnal Green; and that the Archbishop of Canterbury has expressed regret at not having giving them his countenance before. For this last society I am much interested, being one of the trustees for the Chapel. The laying of the first stone about three weeks ago was a most interesting scene. The Duke of Kent laid it; and Lord Erskine, Lord Dundas, Mr. Wilberforce, &c. assisted with a silver trowel. We hope it will be ready in about fifteen months: other buildings will afterwards be added, for the lodging and employing both the children that have been baptized, and the adults that want employment.

"A rich Jew on the Continent has been converted; and he is preaching among his brethren. He is a merchant who has five different concerns in five different cities, and from ten to twelve clerks in every one. With such influence, we cannot but hope that he may lead many to a consideration of the subject. As for the work of conversion, we know to Whom that exclusively belongs, even though 'Paul should plant or Apollos water.' This day brings me tidings of another rich Jew embracing the Christian faith. O that that whole nation might remember themselves and turn unto the Lord!

"In my last letter I mentioned the melancholy tidings of our beloved brother Martyn's death. I told you also of his Persian Testament being finished; and his controversy with the Mahometans being consigned to my care (though it is not yet arrived), in order that it may be published in India. I shall (D.V.) act in this matter under the advice of Lord Teignmouth.

The utmost care has been taken to secure the safe arrival of his writings. A life of him will be written by my dear friend, Mr. Sargent (a man well qualified for the office), and I am collecting all possible materials from England and Persia; and to you I look (with Mr. Corrie) to send me materials from India; Mrs. Young will furnish me with some. We shall proceed slowly; that it may be a work worthy of our beloved friend's character. How deeply will you be grieved, as will multitudes of others in India, at such a loss! Truly, it is a breach, that will not readily be healed: but God has 'the residue of the Spirit;' and *He* can make even this tend to the furtherance of the Gospel.

"My own health, through the goodness of God, is good: my voice tolerably strong; I can preach once with ease, and twice with difficulty: twice, if continued for any time, would bring me down. I am going to rest for three months in the summer: your dear Mother and Esther are going with me to the sea-side, where we hope to spend a profitable time in quiet retirement. If this is wrong, the fault is yours. You remember your parting charge, 'Son, behold thy Mother!'—so that if we obey your commands, you must bear all the blame. Truly, I find her to be a mother to me; nor do I believe it possible for a human being to manifest a maternal spirit to a greater extent towards her own offspring, than she does towards me. I pray God I may be permitted in my turn to minister in some measure to her happiness. . . .

"Mrs. James has been at the point of death. She was twenty-eight days without taking half an ounce of solid food, or half-a-pint of liquid in the whole time.

But such a state of soul I have rarely seen. God was with her of a truth; and Mr. Okes told me, that nothing but the surprising placidity of her mind had kept her from death; since without it she could not possibly have survived. These are sweet testimonies to the truth of our word, and to the power and grace of Christ. Blessed be God for them!"

To the Rev. T. Thomason.

"July 16, 1813, Sandgate, near Folkstone.

"My very dear friend and Brother,

"Sandgate! Sandgate! What can have carried him there! Whom is he visiting there? or whom has he with him there? I know not how many notes of admiration you will use, when I tell you that I am here with your dear Mother and Esther. Two months ago I was rather sinking, and determined to lay by for the summer: but within that space I have astonishingly risen again, notwithstanding the continuance of my work on a small scale, owing under God to my having taken several excursions (as you will hear presently) between the Sabbaths. This amendment might almost have led me to say, 'Now I need not lay by at all;' but it has rather induced me to argue thus: 'If I am so much better for the change of air notwithstanding my work, what may I not hope for, if I carry into execution my projected plan?' My view has been to see no human being, and to be silent as death for the space of three months. But how could this be effected without the society of some friend who could read to me, and relieve the tedium of entire solitude? It was judged that an excursion to the sea would be conducive to the health, and to the comfort too, both of your Mother and Esther,

and accordingly we have united in the plan, and fixed our residence at Sandgate, where the Wilberforces spent the last summer, and are to spend this.

"The circumstances that have occurred within these three weeks are too important to pass over in silence. On the 5th of this month we had fixed to set out on our journey, and five days previous to it the Lord was pleased to remove into the eternal world our dear brother in the Lord, the first spiritual acquaintance that I had in the world, Mr. Venn. For about three months he gradually sank, and, at last, was quite given over about three weeks before his death. At that time I went up to Town to settle Mrs. Brown and her family; and availed myself of that opportunity to visit my dying friend. Thrice I enjoyed the high privilege of praying with him, on all of which occasions his whole family was summoned together. The first of these times he said to me, 'Do not pray, but render praise and thanks; let it all be praise.' The last time he continued praying aloud after I had finished, and commended his children, servants, parish, &c. to God, in a very devout and heavenly manner. When I took leave of him, I did not expect to see him any more; but in about ten days he was tapped; and hopes were entertained that he might live for many months; these however soon vanished, and he entered into his rest on the 1st of July.

"I now became one of the acting trustees (having been originally nominated a provisional one) to the Livings of the late Mr. Thornton of Clapham. I instantly wrote to my co-trustees to fix their eyes on God, to whom alone we should look in such an important matter. My mind was at once made up

to act for the glory of God, and for that alone; I instantly called on Mr. ——, secured his co-operation, and appointed Mr. Dealtry, who was desired by all the parish, and who is the fittest person that can be found for the situation. For months together he had preached at Clapham in Mr. Venn's stead; and yesterday I sent him the Presentation to the Living. I have the joy of finding my conduct most fully approved. I felt that I might, if I pleased, decline to act; but, if I acted, I had no option; I must do simply and solely what I believed would be most acceptable to God, and I adore His name that this important matter is brought to so happy a conclusion*.

"It was but a week before that I went with Dr.

---

* Amongst other testimonies to his judicious choice and holy fidelity in this delicate matter, Mr. Simeon had the satisfaction of receiving the following remarks from two distinguished friends, who were peculiarly qualified to form a correct judgment on the occasion.

"July 5, 1813.

"The Parish to a man are longing and praying for Dealtry; and I believe, if they were called on to express their wishes, there would not be a dissenting voice among old or young, rich or poor, male or female; but all would unite in praying for his appointment. He has gained their hearts in a way which is quite surprising."

"July 13, 1813.

"I cannot close this letter without placing on paper the acknowledgement, which I before expressed in your presence, of our obligations to you—obligations, as I trust, which we never shall forget, for the integrity and wisdom with which you appear to us to have acted in the case of the Living of Clapham. Our thanks, indeed, are chiefly due to Him, who has the power over all hearts, and is the Director of all events; but the expression of subordinate gratitude, which I beg to offer you, will, I am sure, be acceptable in His sight."

Jowett and Mr. Preston to Oxford, for the establishment of a Bible Society there for the County. The matter went off pretty well, the three Secretaries being there. Considerable interest was occasioned by Mr. ——, M.P. for Oxford, speaking for half an hour against the use of the words, 'without note or comment.' He conceived it to be a public reflection upon all commentators, and to be a withholding of necessary instruction from the poor. He was hissed a good deal, but went on undaunted. After he had done, Mr. Owen got up and answered him, in a very complete and eloquent manner. Here was true eloquence. The set speeches of Mr. Owen and Mr. Hughes savoured too much of the lamp; but this came from the heart. In point of effect, the Meeting was very, very far below that of Cambridge; but upon paper it is far, very far above us: for even at the first, they had six Masters and four Professors to countenance them, and several of the nobility; and now they have the Duke of Marlborough (Lord Lieutenant), and Lord Grenville (the Chancellor), with a host of others: and *now* they have altered the title of their society to the 'Oxford and Oxfordshire.' This was owing to a curious circumstance, which will please you. There was an Ordinary, at which the principal promoters of the measure dined. After dinner the Chairman drank to the prosperity of the two Universities of Oxford and Cambridge. It was now expected, that one of us Cantabs should get up and return thanks. Dr. Jowett on account of the heat had left the room, and there remained only Mr. Preston and myself. Message after message was sent to me by Mr. Owen; but I would not rise: and when all the company were looking for something from me, I said, I could not think

of rising in behalf of my University, unless others did in behalf of Oxford. Then, to force me up, Mr. Wilson got up and made a speech; after which I could no longer decline. I therefore began with saying, that as they, the Chairman and Mr. Wilson, had forced me to speak, I would wreak my vengeance upon them. Accordingly, in a jocose way, I began with the Chairman, and found fault with a toast he had given, viz. the Oxford*shire* Bible Society. I observed that *Oxford* was the place from whence wisdom and knowledge emanated to the ends of the earth—that the Scriptures contained all the treasures of wisdom and knowledge—. . . . and that I thought the University should have the honour of sending forth that which was sacred, as well as that which was profane—and that I hoped the next time a toast was given on that subject, it would be the *Oxford* and Oxfordshire Bible Society. This gave a very interesting turn to the Meeting, for the Chairman, with equal good humour, got up and defended himself, shewing that the County had done everything, and the University nothing: that the electric fluid had collected all the County over, but had shot over the University, without touching one of its pinnacles; and that if they would now exert themselves, he would admit them to the firm; but they should hold their place as junior partners, and the firm should stand, The Oxfordshire and Oxford Bible Society. Thus we had our jokes, which greatly enlivened the party; and I thought no more of it: but within four days afterwards a public Meeting was called, and the name which I had proposed was given to it; a name which is of amazing importance in the eyes of the world. It is very pleasant to see from what little incidents important things frequently arise.

"I mentioned above that the Bible Society had done great things for Mr. Dealtry; and I will now mention another, who by means of it has obtained a rich blessing to his soul; it is the Hon. Dr. Ryder, brother to Lord Harrowby, and Dean of Wells. He will be most probably the next Bishop. He visited me at Cambridge, and preached for me on Commencement Sunday, a most excellent sermon; and he seems determined to give himself up wholly to the Lord. He applied to me also for a Curate; and has taken one of my recommendation. How delightful is it to see Dignitaries in our Church thus coming forward, and disciples springing up in 'Cæsar's household.'

"The week previous to our journey was the Shelford Meeting. It had been fixed for the first week of Mr. Preston's holidays instead of the last, on account of my journey; it being inexpedient to drag your mother and myself from the extremity of Kent, if we could manage without. Circumstances intervened to rob us of a great number of our party. The Edwards, Hankinsons, Steinkopffs, Mrs. Whincop, Mr. Michell, Mr. and Miss Clark, Mr. Clarkson, Mr. Prebendary King, (King of Trinity), and another most blessed clergyman, a Mr. Marks, who is Mr. Michell's Curate, and acts quite as a Missionary at Waterbeach, near Cambridge; but, notwithstanding the loss of these thirteen, we had a goodly company of twenty-two; and a very blessed season we had together. . . .'.

"Our Confirmation was a profitable season to my young people. I instructed them twice a week in the Chancel, and had a public Catechising and instruction on the Sunday afternoons. On the evening of the Confirmation I preached to all who had been confirmed. I took the same text as you had

done, and told them that it was to be considered as a second part of your Sermon. Yours I had given to them at the beginning, (for there were about seventy of them left in Mrs. Farish's hands), and it was delightful to me to be a follower of one so revered by them, and so beloved by me. Ever, ever yours."

To Rev. T. Thomason.

"Sandgate, Aug. 16, 1813.

"My dearest friend and Brother,

"Your critique on my Answer to Marsh I perfectly approve. Vansittart is doubtless a pattern for controversialists: he is a rasor—I am a hatchet. But what will you say to Milner? He is like one of those immense hammers moved by steam-engines for the hammering of anchors. I sent one to you the moment it came out. He has actually crushed his adversary to atoms. Of all the men in Britain that have done good to the Bible Society, there is scarcely one, except the Secretaries, that can vie with Dr. Marsh. In doing all that man can do against it, he has advanced it a thousand times more than if he had written in its favour.

"I am very much struck with Mr. Ellerton's communication respecting Schools, and Translations. It shews us that the work of conversion must be very gradual amongst you, unless God pour out his Spirit in a most extraordinary measure upon you: and I cannot but approve in the highest degree what he says of *one good* translation in preference to *forty* that are crude and bad. I have always thought that the Missionaries were too much warped by a desire to appear great benefactors to India; and when I heard of the fire at Serampore, I could not but think that

God designed to teach them by it some valuable lessons. What a joy would it be to my soul, to hear from themselves some acknowledgement of their error in this respect! But that is too much to expect from such proud creatures as we are.

"As for Mr. E. himself, I should greatly rejoice to hear that he had enjoyed a little of your company. He seems to be in a state greatly needing your sympathy and advice. From what I have seen in the Christian world, I should be ready to judge that his morbid state of mind originates in an excess of worldly care. He has felt his spirits oppressed with the business he has undertaken; and having a tender conscience, he has imputed to a want of spiritual life, the languor that has proceeded from a defect of animal spirits and of physical strength. This is a process, which those who experience it scarcely ever understand; but we, who stand by and make our observations in a more dispassionate manner, can discern it clearly. . . . .

"I hope to get back to Cambridge about the 10th of October. It has been indeed a long vacation; and I hope I am essentially stronger than I was; but I never expect to be able to preach twice in the day for a continuance. I fear I must again suspend my family prayer when I come to have my public duties: for the family prayer alone is, even in my present renewed state, quite as much as I can go through with prudence."

CHAPTER XVI.

LETTERS—TO REV. T. THOMASON ON DR. JOWETT'S DEATH—THE BIBLE MEETING—SERMON AT ST. MARY'S—STRICTURES ON DR. MARSH—ON SHARP CRITICISMS—SABAT—MARTYN'S PAPERS—PRESENTATION TO ST. PETER'S, COLCHESTER—ON SENDING CHAPLAINS TO INDIA—TO MR. KING AND MR. RICHARDSON ON THE DUTY OF PATRONS—ADVICE TO A CLERGYMAN—ON OBEDIENCE TO HIS BISHOP—THE DUTY OF CURATES TO THEIR INCUMBENTS—ABDOOL MESSEEH—BIBLE MEETING—ON RECEIVING MR. THOMASON'S SON—EFFECT OF MARTYN'S MINISTRY—ON THE PICTURES OF HIS BROTHER, MARTYN, AND ABDOOL MESSEEH—CAUTIONS ON GIVING OPINIONS—ARRIVAL OF MR. THOMASON'S SON—JOURNEY IN QUEST OF HIM—LETTER TO MRS. THOMASON ABOUT HER SON—ON PLACING HIM AT MR. PRESTON'S—LETTER TO MR. WILBERFORCE—TO REV. T. THOMASON ABOUT THE JEWS' SOCIETY—AND SCHOOLS IN INDIA—BIBLE MEETING AT CAMBRIDGE—FEMALE INFLUENCE.

1814.

CORRESPONDENCE.

To the Rev. T. Thomason.

"Jan. 6, 1814.

"My dearest friend and Brother,

"In my last I informed you of the heavy loss which we had all sustained by the sudden death of Dr. Jowett. His funeral was on the morning of the Bible Anniversary; and four of us, as a deputation from the Bible Society, attended as pall-bearers, viz., Mr. Brown (Secretary), Dr. Clarke, Mr. Farish, and myself: he was buried in the Chapel of his own College. The Report had been drawn up by Dr. Jowett; and that circumstance gave a great additional interest to it. Lord Hardwicke and Lord Francis Osborne were

both in London; and the Dean of Carlisle was so affected with the death of Dr. J. that he could not come out. We therefore called Professor Farish to the chair; and he filled it in a way that impressed and delighted the whole assembly. The speeches I send you; they chiefly related to that honoured servant of God whom we had lost, in order to embalm his memory, and give vent to the feelings of our own minds. I said nothing about him; because I intended to bear my testimony the following Sunday at St. Mary's. All clapping and applause were discountenanced, in order that nothing might diminish the solemnity of the occasion. Hence the Meeting was totally different from any that has ever taken place; and, on the whole, it was more edifying than any other Bible Meeting that I have ever seen. You will see that reference was made to your Report, which encourages and comforts us all.

"On the Sunday I preached at St. Mary's. Such a congregation was scarcely ever seen there before. Above or below, there was scarcely room to move: and I have reason to bless my God that the attention was as great as you can conceive. I chose 1 Thess. v. 1—8 for my text, that I might have nothing to do, but to let God Himself speak. I can truly say, I kept back nothing that I thought would be profitable to them; and yet it pleased God to give me favour in their sight, so that all, if not edified, were pleased; and I would hope some were edified also.

"By Mr. Robinson I sent you Dr. Milner's strictures on Dr. Marsh: and I now send you Dr. Marsh's Reply, which has called forth your humble servant again. In a former letter I expressed my acquiescence in the sentiments, which you so kindly and affection-

ately stated, respecting my 'Answer to Dr. M.'s Inquiry,' and I did so the rather, that I might encourage to the uttermost such kind and friendly communications. But having taken up my pen again, I must state to you the reasons of my writing in the way I did, and in the way I have since done.

"Jan. 25. Were he a common writer, I should highly disapprove of every thing that had the appearance of severity: but when a man brings such sweeping accusations against all the most pious and active Ministers in the kingdom, and endeavours to maintain his ground by such sophistry, such disingenuousness, and by such artifices of every kind,—I do think that strong animadversion is proper. How did our blessed Lord argue with such characters? and how did the Apostles? and what directions are given to us, especially towards those who would subvert the faith? Even Timothy, a stripling, was required to 'rebuke them sharply;' and if 'an angel from heaven' were to act so, he must be declared 'accursed.' I say not this to justify *harshness*, but *strength*, and *force*, and *point*: and though Dr. Milner has been blamed by some for the line of argument he has taken, in lowering the imposing weight of Dr. Marsh's authority, I think most decidedly that he has done right; and I think that there is a mistake in the minds of religious persons in relation to this: in that they think nothing should proceed from a religious character but what is soft, and gentle, and persuasive. I think there are times and seasons when he must 'contend earnestly for the faith,' and 'reprove with all authority.' . . .

"Now to something else. I am concerned, though not surprised, to hear that some of your richer hearers have left you. They would rather hear smooth things

prophesied unto them, that they may sleep on, and take their rest. They 'went out from you, because they were not of you:' but they who value the Gospel will abide with you, and be your 'joy and crown of rejoicing.' I trust that your meek and patient conduct respecting Dr. W. will prove the best means of defeating his hostility. . . . I was delighted with Mr. Ellerton's letter. That evidently puts things on their right foundation. Pray draw up an Address to the Public, on the plan of establishing Schools for Schoolmasters, and send it over with proposals for subscriptions. Dr. Buchanan, who is here at Cambridge, and has been this month in rooms at Queens' College, will aid it with all his might. The Public are alive to the subject; and will easily fall in with your wishes.

"Poor Sabat! There was evidently no true contrition in him, though a great profession of it. I shall be anxious to hear how your deafness to his cry operates upon him. If it bring him seriously to repentance, my soul will exceedingly rejoice.

"There is a young man, a most extraordinary linguist, just come to Queens' College, his name is Lee: I hope he will one day be a fellow-worker with you in the matter of translations.

"You will be grieved to hear, that dear Mr. Martyn's papers have never yet arrived, though it is thirteen months since I sent to Sir Gore Ouseley at Constantinople respecting them. I have great fears that they are taken by the Americans, because four ships from the Levant have been taken by them, and among them one with Sir Gore O.'s despatches. I have seen those despatches copied from an American paper in which they were published. I am going up to Town, and shall endeavour to learn by what ship they

were captured, and will send to the American Government to inquire for them: should they be lost, the whole world will have cause to weep and mourn. . . .

"Another Living has fallen, to which my two colleagues and myself shall have to present: or, in other words, to which *I* shall have to present; for they will, I have no doubt, move entirely with me. Mr. S——, of Colchester, who has been long ill, is no more. The person whom I shall propose in the first instance to my colleagues is Mr. Marsh, formerly of Reading. . . . . I am going up to Town the instant that the road, now stopped by snow, is passable; that I may insure my wishes, and prevent my colleagues from yielding to any solicitations. . . .

"London, Jan. 27.

"Here I arrived yesterday afternoon. I set off suddenly—at a minute's warning—in a chaise and four with Col. Sandys and young Torriano; and came as far as Ware on Tuesday, and the remainder of the way yesterday. The roads were scarcely passable; but, through mercy, we arrived safe. I wrote to Mr. King, one of my colleagues, to come up to Town, and I expect him this day, and shall be truly glad to have all settled; for it is not at all improbable, that Mr. Foster may be removed before the expiration of three or four months, and another colleague be united with Mr. King and myself (supposing we be spared to that time), and if all be settled now, it will be impossible for any other person to interfere. . . . I cannot express to you what a joy it is to me, that I came up to Town as I did; for now I can appeal to God, that I have done what I could; come what will, I am pure from their blood.

"Now let me tell you, that there is a hope and prospect of more Chaplains to be sent out to India:

and I am going to set all hands to work, to find if I cannot send you some good ones. I have always been afraid of urging on any one so important a step as the going to India, lest when they have crossed the line, they should begin to doubt whether *God* sent them or *I*. This would be dreadful indeed: but I shall on this occasion speak somewhat more strongly than I have done, because the call for Ministers is so exceeding urgent, and my prospect of sending them out is so good. O that God might 'thrust them out:' and then they will go to some purpose!

"Ever, ever yours, "C. SIMEON."

"Jan. 27, 1814.

To Mr. KING.

. . . . . "Previous to any thing being fixed, let me state to you my general views of the Trust confided to us; and then my particular views in relation to this appointment.

"When that honoured servant of God, Mr. Thornton, committed the Trust to others, he in fact said, 'I will not leave it in the power of my own sons to shew partiality. I will therefore fix on men of God, who will act entirely to God, without a view to anything but the glory of God, and the welfare of the souls for whom they provide.' If we ourselves had purchased the Living, we might perhaps have been justified in presenting any person, provided we had reason to hope he was pious in his mind, and evangelical in his views. But when the Trust has been committed to us in the way this has, I think we must not only prefer a good to an evil, but must prefer a greater good to a lesser—provided there be a great and decided preponderance on either side—and I feel

persuaded, that on a death-bed, and in the day that we give up our account to the Great Head of the Church, we shall wish that we had acted on this great and broad principle, as we believe the Apostle Paul would have acted.

"In applying this to the present appointment, I must not be understood as intending to detract from the character of ——, but as simply stating my opinions, for the assisting of us in our ultimate decision. . . . . From any further observations on this head, I from delicacy forbear. . . . . I beseech you therefore to weigh it as before God. Think, if —— had been in the place of Mr. Robinson of Leicester—or Mr. Venn of Clapham—or Mr. Cadogan of Reading—what an incalculable loss would those places have sustained! I wish here to be distinctly understood. I do not make these observations on account of my friendship for Mr. Marsh; for I care not who is appointed, provided he be a man *worthy of that great and important sphere.* I have mentioned Mr. Marsh *solely on account of his eminent talents as a minister of Christ;* and if you can find any other that will fill the place to the same advantage, I shall most gladly join with you in the nomination of him. But I conjure you to reflect, that in the course of his life there will be probably many thousands of souls interested in our decision, any one of which is of more value than the whole world. Should we then listen to the application of any number of individuals, to place in that large sphere a person unfit, when there are multitudes to be found every way fit and proper? I earnestly wish you to consider, what account we shall give of such a measure in the day of Judgement, and to beg of God that we may be enabled to act, as we

shall wish then that we had acted. Think, my dear Sir, how many are blessing us at this moment for acting, on the last occasion, upon this high principle. The very person, that would have led us to a different line of conduct, is now the foremost to applaud us; and well am I assured, that our own consciences strongly testify in our favour. I hope that you have not so far committed yourself as to be unable to recede; but, at all events, to relieve my mind from uncertainty, I beg you will favour me with a line, directed to me at Cambridge. In the mean time I remain, your most faithful friend,

"C. S."

Mr. Simeon writes, not long after, to Mr. Richardson of York, on a similar subject; and sets forth more in detail the 'high principle' upon which he acted, in the discharge of his sacred duty as Patron of a Benefice.

To Rev. Mr. Richardson.

"August 2, 1814.

. . . . . "The rules I lay down for myself are these:

1st, To consider truly, as before God, who is, all things considered, fittest for the particular sphere.

2d, To inquire carefully, whose removal to a new sphere will be least injurious to any other place; because, if I take a person from a large sphere, which will not be well supplied afterwards, I do an injury, rather than a service, to the Church at large.

3d, On a supposition things be equal in these two respects, *but not otherwise*, to prefer the person whose circumstances are most straitened. It is for

the *people* and for the *Church of God* that we are to provide, and not for any individual, whatever be his necessities, his virtues, or his attainments.

"It is a great joy to me to know, that in these views we are all so cordially agreed. With unfeigned respect and love, I remain, my dear Sir, your brother in the Gospel. "C. SIMEON."

To the Rev. Mr. —— on obedience to his Bishop.

"My dear friend,

Jan. 18, 1814.

"As you well know that, whatever be my weak side, it is not that of cowardice, I shall give you my advice freely, and without fear of its being misunderstood.

"The Bishop, though violent, has really dealt in a *measure* fairly with you, in that he has controverted your statements, and pointed out your errors, *as he* accounts them. I think the Bishop has some little ground for his objections. But I have no doubt what is your best way to proceed: I would write to the Bishop, and would state to him, that what you had done you had done from the best of motives:—That you did not intentionally violate any established rules:—That, however your statement may appear to put repentance in the back ground, it was not your intention to do so, nor did you really do so with the poor convict:—That as he thinks your statement injudicious, you have stopped all further sale of it:—That you are particularly thankful to him for communicating to you the passages which he deems objectionable, and that you will consider them with all the attention they deserve:—That you were not aware of doing wrong in making a few observations on the Lessons, when

your strength did not admit of your preaching a second time ; and that you will certainly abstain from it in future :—That you regret exceedingly the having occasioned any uneasiness to his Lordship, and hope to show by your future conduct, that, whilst it is your first wish and desire to approve yourself to God, you are most unfeignedly desirous of giving satisfaction to him, as appointed over you in the Lord. My reasons for this advice are,

1st, 'A soft answer turneth away wrath,' of which there is a very abundant measure in his mind :

2d, Resistance, or controversy, will only fan the flame, which, if left alone, will soon expire for want of fuel :

3d, The triumph which your enemies will gain, will ultimately prove ornamental to your profession, in that you bow down yourself to those who desire to tread you under their feet :

4th, When your own soul is brought cordially to follow this advice, its 'peace will flow down like a river.' I wish you to consider that you enjoy everything that is substantially good, and can do all that your heart can reasonably desire for the salvation of men ; and therefore you should not stand out unreasonably for things which may easily be dispensed with. As to the Hymns, I would, if he insist upon it, give them up ; and would select profitable portions out of the two Versions. Thus, you see, I speak without reserve, because you know me ; and will receive these observations as the truest expression of love, from your most affectionate friend,

"C. Simeon.

"P.S. If you follow my advice, let me hear from you the Bishop's answer, and the final result.

"N.B. Avoid exculpation as much as you well can, and make all the concession that you well can. The less *you take*, the more *he will give*; and *vice versâ*."

To the SAME:—

"My dear Friend, "March 7, 1814.

"Circumstanced as you are, I feel no hesitation in saying, that you should avoid everything that can give offence, except the faithful preaching of 'Christ crucified.' Why should you stand out about the Hymns? You are very injudicious in this. You should consider that when a storm is raised, you are not the only sufferer. Pray study to maintain peace, though you make some sacrifices for it. I stated that your pamphlet was 'somewhat objectionable;' but, if I had not been afraid of wounding your feelings, I should have said, '*very* objectionable.' The Bishop has the right of the argument all through. I read the whole to the Dean of Carlisle, who regretted exceedingly that I did not tell you my mind, with all the fidelity that became me. His view of the matter was even stronger than mine; and therefore, as you have given such just occasion against you, I do intreat you to recede from everything that will excite needless offence. You are not aware, that, whilst you are afraid of being thought to act from the fear of man, you are actually under its influence: only it is the religious that you fear, instead of the irreligious. I beg you not to attend to such advisers. Study the character of St. Paul. See how he, 'though free from all, became the servant of all.' But it would take me too long to enter into this matter. This, in few words, is my advice: first, Preach faithfully; but speak the truth *in love;* second, Do all the good you can in

visiting your parish, but don't exercise any pastoral function out of it: third, Put aside Hymns, which are quite unnecessary: fourth, Do not attempt to go to the utmost of what the law allows about private meetings: fifth, Be as quiet as possible, and let the storm blow over. Observe, especially, I do not give this as advice to all persons, in all circumstances, but *to you* in your circumstances. You have given your enemies great advantage against you. You have a potent and irritated person to contend with. You are not endued with that measure of wisdom that gives reason to hope you will succeed in warfare. You have evidently some very injudicious advisers about you. Be content to let your conduct be misinterpreted for a season. Be as regular as possible in everything; and in a year or two your enemies will be put to silence. Do not be anxious about preaching in other churches, and going to prisons. Labour in your own proper sphere as diligently as you will. Above all, do not shift blame from yourself on your patron. If non-parishioners come to the Lord's table, it is not your place to repel them: that belongs to the Churchwardens. And if they choose to do it *under present circumstances*, recommend the people not to come. It will all blow over soon. I am much afflicted on your account, and shall feel comforted in an assurance that you will retire to your castle, which is absolutely impregnable; and not by injudicious sallies expose yourself, and all the pious Clergy in your diocese, to unnecessary difficulties and dangers. I am, dear Sir, most affectionately yours, "C. Simeon."

Such being Mr. Simeon's advice on the deference due from the Clergy to their Bishops; the following

extract will shew his sentiments respecting the duties of Curates towards their Incumbents.

. . . "If he has spoken disrespectfully of my advice to him, I am sorry, not indeed on my own account, but his; for, 'to tread as nearly as possible in Mr. Richardson's steps—to do nothing without his express approbation—to consult his feelings on every occasion —and to bear in mind how much the comfort of a Minister depends upon the good conduct of his Curate' —is such advice, as I shall never repent of giving to any young man; and much less to one, whose zeal is likely to lead him into little inadvertencies and indiscretions. I can only say, that I wish I had been more attentive to such a line of conduct myself: because I have often found upon reflection, that self has been gratified under the cloak of zeal, and my own will consulted, rather than the will of God."

To Rev. T. Thomason.

"Mrs. Cecil's, April 13, 1814.

"My beloved and honoured Brother,

"I have just read the diary relating to Abdool Messeeh; how extremely interesting! and what encouragement does it give us for prayer! O that God would pour out his Spirit upon the natives of your land, and gather to himself a numerous and holy people from amongst you! It is delightful to see with what wisdom and prudence that blessed man conducts himself. He seems to have imbibed much of the spirit of his divine Master, and to have profited much from the example of his preceptors, Martyn and Corrie. I am not without hope that the Bishop of Calcutta will ordain him. There is a deputation of gentlemen (Messrs. H. Thornton, Babington, and the Dean of

Wells) at this moment conversing with the Bishop, in order to dispose him to forward the views of the Church Mission Society. I hope you will find him a helper to you in many things. . . . .

"I thank you for your most interesting Sermons before the Freemasons, and for the Jews. I had intended to read one or two passages at the Jews' Society Meeting; but, being *compelled* to stand forth *first* on that occasion, when there were present the Earl of Darnley, the late Lord Mayor, and Mr. Wilberforce, and the Duke of Kent in the chair, I determined not to say more than two or three sentences, feeling myself ashamed and confounded at being thrust so egregiously, and so hatefully, out of my proper place.

"Our Bible Meeting this year exceeded any former meeting. There was far less of compliment, and more of sobriety. God, and not man, seemed to be the object, to whom the glory was given. The Russian Ambassador was there, and in broken English addressed the company with good effect. Two persons, Mr. Patterson, from Russia, and Mr. Pinkerton, from Sweden, refreshed and gladdened all our hearts."

To Rev. T. Thomason.

"Mrs. Cecil's, May 24, 1814.

"My dearest friend and Brother,

"The fleet is arrived—your letter is arrived—and now the west wind has begun to blow almost twenty-four hours, your dear James, I trust, will arrive in a day or two, as I take for granted, he cannot quit his ship till Captain Reid arrives in the river, and is able to attend him to Mr. Fawcett's. Now I begin to have new feelings. Long, very long, have

I felt all the endearments of a *brother* towards you and your dear wife; and for some years also the tenderness of a *son* towards your dear mother. Now I begin to feel somewhat of the solicitude of a *father*. Believe me, I receive the sweet charge with gratitude both to God and you: to *God*, who has given me an opportunity of so testifying my love to you: and to *you*, who have honoured me with such confidence. Yet, after all, my sweetest feelings arise from the consideration of the service which I am thus enabled to render to my God in India, in giving you so much more time for your diversified occupations, and in preparing, if it may be, my dear charge for future usefulness, under your own more immediate care. Truly, when I take in connexion with this event the appointment of Mr. —— to co-operate with you in your labours, I cannot doubt but that God approves of all that you have done, and of all that you are yet doing in His service. . . .

"I greatly rejoice that Mr. —— is fixed, though he is not exactly the person whom I should have selected. But God seeth not as man seeth; and I have seen already, on thousands of occasions, that *I* am totally incapable of judging in matters which are so deeply hid in the bosom of the Father. Had I succeeded in my endeavours, you should have had a man in perfect unison with your own spirit, and that would have vibrated to your every touch. But God knows what kind of a person will, on the whole, most suit His gracious purposes: and He orders every thing with unerring wisdom.

"The diary of Abdool Messeeh has been highly gratifying to my mind; and I have instantly committed to Mr. Pratt the two last months of it, which

he had not received. I am astonished at the *meekness of wisdom* exemplified in that dear man, whom God has evidently raised up for great and gracious purposes. I am quite amazed at what that single individual is doing: and it is no little encouragement to you to see what may hereafter be done by those who may be born to God through you. Mr. Corrie observes to me, that this is the only visible effect of Mr. Martyn's ministry on the natives. But if Abraham had only one child of promise, and that son, too, had only one who was beloved of God; was Abraham a dry tree? So neither must we estimate at too low a rate the success of our beloved Martyn; for this one convert may have a progeny, which in a few years may be numerous as the sands upon the sea-shore.

"You will admire with me the delicate expression which I have received of dear Mr. Corrie's love. Knowing what delight I should feel in the success of Abdool, and considering him as 'a descendant of mine' through our beloved Martyn, who is my son in the faith, Mr. C. has had Abdool's picture taken, and sent it me, under the idea that it will afford me *in that view* peculiar pleasure and satisfaction. But the truth is, that I feel so utterly unworthy to have any success, that I am rather filled with shame, than with love, when I am informed of any success which God has been pleased to give me. But, peradventure, my sluggish heart may be more stirred up to prayer and praise in relation to India, when I have such a monitor before my eyes. The sight of our beloved Martyn's picture is such a reproach to me from day to day, that I can never keep my eyes fixed upon it for any time. The different effect produced by that, and by my deceased Brother's picture, is curious; I

never look at my Brother's picture, but I say '*dear* Brother!' whereas, at the sight of Mr. Martyn's, I uniformly, though unwittingly, exclaim, *beloved* Brother!' There is a reverential admiration, blended with love, in the latter case; and it is so rooted in my mind, as to be absolutely inseparable from the sight of his blessed image. It is only from having observed these involuntary exclamations, that I have been led to analyse the feelings which give birth to them*

"Now I am speaking on this subject, let me remind you of the request I have made in some former letters, of a picture of you by the same hand as Mr. Martyn's; and containing something appropriate (a distant view of your Church, or house, or anything else), to answer to the appropriate, though ill-drawn, additions to Mr. M.'s picture. I will pay either to Mr. Fawcett, or to any one else, the amount, so as to save all trouble of remittance. I shall delight to see you again, as you now are; and your dear mother will bless the very ship that brings it. . . .

"From your extreme kindness and candour, you may not see the defects which I see and feel in Mr. ——. Though I believe him to be truly upright, he is not either by nature, or by grace, of so humble and modest a complexion, as to conciliate much the regards of those who have lived in the world. Be sure, therefore, to encourage him to consult you no

* Mr. Simeon used to observe of Martyn's picture, whilst looking up at it with affectionate earnestness, as it hung over his fire-place: 'There!—see that blessed man! What an expression of countenance! No one looks at me as he does—he never takes his eyes off me; and seems always to be saying, Be serious—Be in earnest—Don't trifle—don't trifle.' Then smiling at the picture, and gently bowing, he added: 'And I won't trifle—I won't trifle.'

less about the *manner* in which things are to done, than about the things themselves. Those who love the Gospel for its own sake, will love him, and speak well of him; but those, who look for the nameless, but numberless, decencies that adorn a more refined Christian, will find the attractions of his better part counteracted by somewhat of a repulsive nature in matters of inferior moment. It was from these considerations that I never attempted to secure him for ——. But God is wiser than I, and may have ordained him to be a chosen vessel of much good to others. . . . . I beg you, however, not to construe this as though I meant in any degree to impeach his character for integrity or true piety. I only mean to put you on your guard, in relation to such things as might be frustrated by a want of certain excellencies, which do not fall to the lot of every good man to possess."

To Rev. T. Thomason.

"K. C., July 29, 1814.

"My beloved Brother,

"Having received from a friend the inclosed communication, I lose not a moment in remitting it to you, because I conceive it to be of very great importance. Indeed, it conveys truths which, though they ought never to be lost sight of, are very apt to escape our minds. Your loving heart was anxious to succour the Missionaries, and at the same time to advance the cause of our blessed Lord; but as the Missionaries were decidedly faulty in breaking (so to speak) their parole, so it was unfortunate that you did not reprove them for so doing, or if you did in words, that you omitted to do so in your letter to them. This would have cut off all occasion of

offence; whereas now the Directors will be ready to say, that you have encouraged rather than condemned, what was faulty in the Missionaries. On the score of policy it is expedient to be very cautious in your expressions respecting anything which you may disapprove; and still more so in committing your sentiments to paper: for though the persons whose benefit you consult, may be good men in some points of view, there are very few who will not betray the confidence reposed in them, and sacrifice you in order to justify or defend themselves.

"In your peculiar situation, a tenfold measure of wisdom is necessary; because, as a servant of the Company, you owe obedience to them, at the same time that in your ministerial character you owe obedience to God: and where the two come in competition with each other, your line is, not to violate your duty to the Company, but to renounce your connexion with them.

"I think it will be well to take the earliest possible opportunity of making to the Government there, and at home, such explanations, or acknowledgements of this matter, as the occasion calls for. Of course, in the preceding observations, I must be considered, not as delivering a determinate opinion upon a case, with which I am so partially acquainted, but only as suggesting what occurs to my mind from this partial view.

Two or three things will naturally suggest themselves as arising from this matter:

1st, To encourage *in others* the strictest possible adherence to truth without any regard to consequences; and, of course, to be as free, and open, and full, in *your own* acknowledgements of this as possible.

2nd, To be as measured as possible in your advice to Missionaries, and all connected with them.

3rd, To commit as little as possible to paper.

4th, To keep memorandums of your own conversations with any person on the affairs whether of Church or State.

" These two last days I have been at the Huntingdon and Wisbeach Auxiliary Bible Society Meetings. The former was only in the way to the latter. I take no part out of my own diocese; but within these limits I feel myself at liberty. Dear Professor Farish went at a moment's warning on horseback to Wisbeach (forty-three miles) in the heat of the day, the hottest day we have had this Summer. He delights and edifies every soul by his heavenly simplicity.

" No tidings yet of my little boy. Kindest love to my Sister. From your affectionate Brother, " C.S.

" I long to see The Vansittart that contains our treasure. The moment he arrives, and from time to time, you shall hear faithful accounts respecting him."

To Rev. T. Thomason.

" K. C., Aug. 12, 1814.

" My beloved Brother,

" I sent you No. 45 from the India-House, the moment that I was assured that dear James was arrived safe and well. Now let me tell you that yesterday I had the happiness of embracing the blessed treasure in my arms, and of bringing him in safety to Cambridge. I have seen him also this morning, and he is quite well. He is stouter and better than I expected to see him; and I must say, that in loveliness, and sweetness of disposition, and tenderness of spirit, he far exceeds my most sanguine expectations. What

my dear Sister said of his inquisitiveness (his spirit of enquiry, I mean) was delightfully verified all along the road: and whilst it argues the liveliness of his own mind, it is a pledge of the attainments, which, with God's help, I doubt not, he will make in a short time. Many of his questions were such as a *man*, a traveller of sound sense and judgment, would have asked, and led to explanations, which it was the delight of my heart to give. As he is but just off his voyage, I think that a little journeying will do him good. . . . Next Monday we go to the Whittinghams for four days; the Monday after, I shall take them a tour through Norfolk, and spend about a week or ten days with the Edwards and Hankinsons; and on that day fortnight I shall take him to Mr. Preston's (not, alas! at Shelford, for that is now in the very last week given up, but) to Aspeden, near Buntingford, where Mr. P. has hired a most noble house. . . .

"Now I will amuse you with a little account of our journey in search of the dear boy.

"On Sunday an account came that the fleet had arrived off the Isle of Wight on the preceding Friday. They would not inform me till after the Morning Service, lest they should unhinge my mind; (and it was well that they did not, because they would have destroyed one of the most affecting seasons that I ever enjoyed or witnessed;) I then proposed to go up to Town and receive him: but by one of a colder temperament it was said, 'You had better wait to hear more about him;' in answer to which I asked, 'What would a father and a mother do?' That question being answered, there remained no doubt what your dear Mother and myself should do. Accordingly, your Mother and I set off the next morning for Town. We wrote to Mr. De Vitrè to meet us at Mrs. Cecil's;

but after two hours waiting for him he never came. We then went to Portland Place: but could learn no more of James than we already knew. There we drank tea, and then went to Leadenhall-street, to prosecute our enquiries at the India-House. No one was there except one clerk, who at first was little disposed to trouble himself about us; but when he saw my anxiety for *my* boy, being himself a father, he did all he could to inform and relieve my mind. He showed us a bulletin from the ship, which had arrived that morning, that James was well; and he told us he thought the ship was about Gravesend at that time. Your dear Mother and myself then went to Broad-street, to enquire about De Vitrè, who, we found, had been sent down to Portsmouth on business a few days before, and, consequently, had not received my letter.

"On Tuesday morning we took a boat to Gravesend; hoping to meet the ship before we should arrive there. But when we arrived there, we found that the ship was farther down the river. I therefore agreed with the owner of a decked vessel to take me down to the ship for three guineas. We enquired of all the large ships which were coming up, but all told us they were farther down. We at last got within about six miles of the Nore; and going too near a large ship, our boom caught in the rigging, and broke the rope, and fell upon me. The rigging knocked me down, and your dear Mother thought I had sustained some injury; but no injury was done to me, except one of my fingers being severely bruised.

"The man of the vessel being vexed that he had come so far, and that this accident required some little time to repair, cast anchor, and would not go one inch further; determining to return to Gravesend with the

next tide. In vain did we tell him that we had brought neither provisions nor clothes; and that we should catch our deaths by being all night upon the deck of a small boat; he would not move. There therefore were we, in all human probability, doomed to spend the night. . . . . The fear of this (through the influence of our gracious God) wrought upon him; and he mended his rope, took up the anchor, and carried us to the ships, the second of which was The Vansittart: but, behold, the dear object of our pursuit had been put on shore, with Mrs. Reid and some others, at Brighton! Having reached town, we sent to Mrs. Fawcett's for James; and receiving the dear treasure, we set off for Cambridge . . . .

"Respecting our dear charge, we shall steer the medium between *excess* of care, and a *want* of care. You may be assured we shall have an hundred eyes, whilst we shall seem to have only a dozen. Every attention which he *can* have, he *will*; but all tempered with *wisdom* and *discretion*. Flannels will be *ready* to put on at a moment, if wanted; but, stout as he is, I think it better not to endanger the making him too tender. Much joy is felt by all our friends at Cambridge, Chesterton, &c. Having sent two letters lately, I add no more."

To Mrs. THOMASON.

"My dearest Sister,

"We have got him safe and sound. Blessed be God for so rich a mercy! He is, as you say, a little idle; but very sensible and acute in his questions. We have been four days at Potton with Mr. and Mrs. Whittingham; and the day after to-morrow we are going to the Edwards, Hankinsons, and Lowes, for ten days. I wish him to get English health before he goes

to school. He will go this day fortnight. All are delighted with him. It is quite surprising what an interest he excites. I have weighed him, and measured him; and hope, if I live another year, to tell you how much he has gained in flesh and in height, as well as in knowledge. All his exercises, *i. e.* one in every month, I shall keep, in order to form a judgment about him, and to enable his father to do the same. Be assured that, if I were indeed his father, I could not feel much more for him than I do. He was imprudently fishing by the river side, without hat, or coat, or waistcoat. Hearing only that he was fishing with little James Farish, I went, full of anxiety, to find him; and finding him in such a situation it was almost a dagger to my heart. But no evil occurred. I began to feel how great a matter I had undertaken; but I do not repent, and trust I shall never give you cause to repent. Your sweet letter was most welcome. Believe me ever your most affectionate brother, "C. S."

To Rev. T. THOMASON.

"K. C., Sept. 7, 1814.

"My beloved Brother,

"Yesterday I had the happiness of carrying *my* dear boy to school. Aspeden is twenty-two miles from Cambridge. Mr. Preston's is an immense house. Such magnificent rooms I have rarely seen. There is a suite of five rooms on one side. The lodging-rooms are marvellously well contrived; and there is no connexion between the two sides, except through the hall, which forms a most magnificent and yet not uncomfortable dining-room: all carpeted. From the tenderest regard for my feelings, they have kept a room for my little boy on the lady's side of the house. Having been shown over the house, your dear

Mother and myself retired with little James to *his own* room, to consecrate him and it unto the Lord. O that it may be whilst in his possession the house of God, and the gate of heaven! . . . . . There we left the dear treasure in high health and spirits. *Of course*, I failed not to give all necessary directions respecting clothing, together with carte-blanche for everything which they might judge expedient. . . . . Our visit to Lynn was most opportunely timed. . . . . Mr. and Mrs. Hankinson are grown so as to make their profiting greatly to appear unto all who know them. They are wholly given up to the best things. . . . .

"I know not whether I told you that the most acceptable present of Abdool Messech's picture was safely delivered to me by your little boy. It is a great treasure: and I am looking out for two persons to send out to Agra in connexion with the Church Missionary Society. I have sent to one who would be an excellent person; but he declines. There is a sad want of Missionary zeal amongst us. A Chaplain will come out to you at Christmas, a Mr. ——, *a Nathaniel*. But I cannot find a Martyn.

"By the way, I am grieved to hear that you have not yet received his papers. I shall be extremely anxious to hear of their safe arrival. It is delightful to hear of the progress which you have made in the Arabic New Testament, and that you have a speedy prospect of bringing it to a conclusion. This alone is a rich recompense for going to India, and for all your labours there. But who would have thought that you should have prosecuted the Persian too, and the Hindoostanee also? Truly I bless God for what he is doing in you, and doing by you. It puts us all to the blush on this side of the water, when you, in your

climate, are so abundant in labours. Your generous offer too of receiving two under your tuition—I hope it will stir us all up to see what can be done. I shall try amongst our young men as soon as they return to College.

"I long to see the plan of your Church. But why have you never sent me a picture of your house? The very ground you tread upon is not uninteresting to me. I hope to hear continued good accounts of Mr. ——. Whether in joke or not I do not know, but he represented me to little James as *very severe*. However the dear little boy has not found me so yet. With Mr. —— I was rather distant; because I thought there was a necessity for it; but when he has drunk a little more into your spirit, I doubt not but that I shall feel the same union with him as I do with all who are likeminded with yourself. I am glad to hear that Sabat is once more with you; and O that I could hear of his Arab spirit yielding to the all-powerful influence of divine love! Peradventure God may give you to see this fruit also of your long-suffering and patience!

"Most affectionately yours, "C. S."

To Mr. Wilberforce.

"My very dear Friend, "K. C., Oct. 30, 1814.

"Truly I have much to say which I would write in tears of blood: but I must stay a few days till I have time to write.

"I write this merely to say that I have proved an enemy, rather than a friend, to Mr. ——. He has made use of my name; and I yesterday, in consequence of that, received a letter of enquiry about him. To which my answer was, It is *possible* that I may at some time or place have seen him; but I do not

know so much as his name. A Mr. S., whom I never so much as saw in my life, took the same liberty; and was detected in a similar way. Another did the same; but I forbore to detect him, because I was *not asked* about him. The truth is, that young men act very imprudently, and in a *very bad spirit*, and compel the Bishops to proceed against them; and then call it persecution: and having destroyed their character among all who know them, they use my name as a passport. This must be checked; and I feel the more need to check it, because I feel more than ever the necessity of young men being *sober-minded*.

"I never recommend any one whom I do not know, unless I can fully confide in the person that recommends him to me. Nor do I ever recommend any one without giving a faithful representation of his character. I feel the responsibility so great, that I never take it upon myself any further than my own personal knowledge of the character warrants me to do. If *you* know the young man, I will get him ten Curacies in a trice; but as he has made use of my name, I shall first beg him to inform me, when, and where, and how often, I have seen him.

"Most affectionately yours, "C. S."

To the Rev. T. Thomason.

"Stansted Park, Hants. Dec. 29, 1814.

"My beloved Brother,

"What can have brought me so far from home at this time? I will tell you. The 'London Jews' Society' has, by sad mismanagement, been brought into very embarrassed circumstances: and to extricate them, and place them on a better foundation, has been my one employment for this month past:

and through the tender mercy of my God, my strength has been preserved through the fatigue I have undergone. . . . I went with Mr. Lewis Way (under whose roof I now am) to Lutterworth, to consult Mr. Babington and the Dean of Wells. With a plan drawn up by Mr. Babington I proceeded to Town: but as that was only *one* plan, I drew up *four* others, that the Society might consult and adopt the best. One was discussed (for five hours), but not agreed upon, To get every possible advice, we went to Mr. Wilberforce at Barham Court in Kent: and under his roof I formed a fifth plan, which seemed to be better than all that had preceded it. . . .

"The Plan was unanimously adopted; and the whole Society is placed on a firmer basis than ever. I expect now, that some of our higher Churchmen will come in, and all the serious Clergy through the land. Great care is now taken to lessen the expenditure: and I trust, we shall 'both revive as the corn and grow as the vine,' and not dishonour you in the efforts which you are making to uphold us.

"Now let me begin on the subjects of your Schools. Mr. Wilberforce had been engaged to write on the subject of Schools for India: and he was much delighted with the wisdom and prudence of your plans. The ground being new to him, he doubted whether it was right to use the Koran and the Shaster: but I confess I think you perfectly right, and in your situation I would do precisely as you do. If my patient is not strong enough to behold the light of the sun, I will content myself with such a measure of light as his eyes will bear, and look for a state of convalescence, when he will be able to endure the beams in which I bask. I intend to shew the paper to Mr. Grant and

Lord Teignmouth; and trust that they also will approve the gentle expedients which you are trying. I shall be much interested in reading the result of your observations made upon your tour with Lord Moira. How wonderful is it that you should be so espoused by him! I told you before, that the Directors had intended a philippic for you; but that it was stopped by the Board of Control. They have prepared a lighter and more covert censure; but that also, I doubt not, will be stopped: and even if it should be sent over, its sting is already extracted: so mercifully does God prepare His antidotes for your preservation.

"How delightful will it be to behold with your own eyes the work that is going on under Mr. Corrie and Abdool Messeeh! I have sent Abdool's portrait to the Church Missionary Society, that they may have a copy of it in their Missionary House. It is seen with much interest by all who behold it. . . .

"On looking to the date of my last, I see that I have not given you any account of our last Cambridge Bible Meeting. We were in great alarm, lest it should go off very ill, and we should be constrained to make the Meetings biennial. None came in to help us, except Mr. Owen: but the King of Persia saved us. His letter to the Bible Society, and his prefatory recommendation of the Persian Translation of Mr. Martyn, came just at the moment, and created a deep interest; so that we seem now to stand on higher ground than ever. It went off gloriously, and has occasioned many thanksgivings to abound unto our God. . . . . I rejoice to hear of the blessed work which is going on amongst you, in relation to your Church. These repeated enlargements speak more plainly than any representation independent of them could do.

How clearly do these things shew that you are where God would have you to be!

"If you were to see James, you would feel no discouragement about trusting us with another child. . . . But were anything to arise from remissness on my part, I should never forgive myself. I am now both father and mother, and would combine in my experience the feelings of both. . . . Our demand for pious Curates is so great, that the Societies of Elland and Bristol cannot furnish a tenth of the number wanted. I am therefore engaged in establishing a Society in London on a similar plan, for the education of young men at the University. I hope this will be the means of procuring many labourers for the Lord's vineyard.

"Truly this age may, I think, be called 'The Age of Benevolence.' Everything that can be proposed is supported. This speaks well for us, and makes me hope that God will yet bless our highly-favoured land. . . .

"Let me not conclude without adverting to my beloved Sister, who must feel unspeakably happy in the hope and prospect of increasing usefulness in her own sphere. I doubt not but that the promising appearances of the Countess are much owing to her influence and example. Females are but too apt to underrate their influence in society, and especially in such a place as Calcutta. But such a light as hers in any place, cannot but be of essential benefit to those who behold it: and even the whole territory of India may derive extensive benefits from the silent but effectual influence of your dear wife. Give my kindest love to her, and believe me, my dear Brother,

"Ever yours, "C. SIMEON."

CHAPTER XVII.

LETTERS—TO REV. T. THOMASON ON THE AMERICAN MISSIONARIES—REV. D. CORRIE—ON CLOSING THE JEWS' CHAPEL—HON. DR. RYDER, BISHOP OF GLOUCESTER—DEATH OF BISHOP MIDDLETON—APPOINTED AGAIN SELECT PREACHER—MARTYN'S PAPERS—TO DR. RYDER ON HIS APPOINTMENT TO THE SEE OF GLOUCESTER—THE CONDUCT OF RELIGIOUS PROFESSORS—DR. RYDER'S REPLY—TO MR. THOMASON ON PREACHING FOR THE JEWS—MEETING AT BRISTOL—RECOVERY OF HEALTH—JOURNEY TO CARLISLE—BIBLE MEETING THERE—TOUR IN SCOTLAND—MISSIONARIES TO INDIA—REV. D. CORRIE—PROFESSOR FARISH—THE SERMONS AT ST. MARY'S—CONTINUED TRIAL FROM HIS PEOPLE—SECESSIONS FROM THE CHURCH—ORDINATION REFUSED TO TWO YOUNG MEN—LETTERS TO REV. W. CARUS WILSON ON THE OCCASION—REMARKS ON THE TRIALS FROM HIS RELIGIOUS SOCIETY.

1815.

CORRESPONDENCE, ETC.

To Rev. T. Thomason.

"K. C., May 19, 1815.

"My beloved Brother,

"I shewed the American Missionaries' letters to Lord T., Mr. G., and Mr. W. . . . I do not think they went at all too far; in my judgment, they united consummate wisdom with the most elevated piety. I really think their letters a masterpiece of ministerial fidelity: and I trust they have long since reaped the fruit of their firmness.

"Dear Mr. Corrie is not yet arrived: with what joy shall I welcome him the moment I see him! Truly, he is an honoured servant of our blessed Lord; and I honour him the more, because when he went

out, I had too low an opinion of his talents. His proficiency confirms me in the opinion, that if situations are improved by Ministers, so are Ministers by situations; they have a reciprocal influence upon each other. . . . The Jews' Chapel is shut up, and Mr. —— is silenced; with these two steps, I have had nothing to do. But I hope, God will bring good out of both. I hope the Chapel may one day be licensed; and Mr. —— will improve his time in some other way. Nevertheless, I would not myself have paid so great a compliment, either to —— or to ——. Whatever was personal, I would willingly sacrifice to either: but God's work I would sacrifice to none. However, this has been done by wise heads, and pious hearts; and therefore I must conclude that it is all right; and I verily believe, God will over-rule it for good. I am no pope, and therefore gladly unite with others in doing all that I can, even though they do some things that I would not.

"I hope to preach for the Society in less than seven weeks, in Scotland, whither I am about to take *my* dear boy. My first object is, to shew James to all his relations at Scaleby, and Carlisle, and then to shew him some of the chief manufactures of the kingdom. . . Since I began this, tidings have come that Dr. Ryder, Lord Harrowby's brother, the Dean of Wells, is made Bishop of Gloucester. This is a wonderful event. He is truly, and in every respect, a man of God. I am happy to say, also, that he is my particular friend. He preached for me at Trinity not two years ago, and I for him at Lutterworth, not half a year ago. Does it not appear that God is with us of a truth? Look at this as connected with the different Societies now existing in England, and it will surely excite thank-

fulness in all our hearts. But we have a report that Bishop Middleton, after being landed about a fortnight, is dead. Is it true? It fills us all with deep concern. But, if we can send you Bishop D —— in his stead, our consolations will exceed our affliction.

"Yesterday, I engaged to preach a month at St. Mary's, in November next. My subject will be, 'I speak as unto wise men; judge ye what I say.' My first will be, on a just and candid examination of divine truth: and the others, on all the fundamental doctrines of religion, appealing to them for the truth and importance of my statements, and against the misconceptions and mis-statements of our adversaries. I hope God will enable me to form and execute my plan, so as to commend myself, *i. e.* my subject, to the judgment, and the consciences of all. You will probably receive this about the time I am preaching them.

"Death has made dreadful ravages amongst us lately. Dr. Buchanan died rather suddenly. His correction of the Syriac Testament will go on under Mr. Lee; he is a prodigy of learning, for a person in his circumstances. In my mind, I have rather destined him for the great wheel, to put into activity all your Schools in India: but Mr. Pratt and Lord Teignmouth are not willing to spare him.

"Another dreadful loss is Mr. Henry Thornton; and another, whose name is probably not known to you, Mr. Bowdler. But, I hope God will raise up others in their stead. In another line also, changes have taken place. Dr. Craven is dead, and Mr. Wood has succeeded to the Mastership of St. John's.

"Mr. Martyn's papers are *all* safe. We have his Journals till within a few days of his death. What a

glorious life will his be! I hope it will be published within a year, now all the materials are collected. It is scarcely worth while to occupy a single line in my letter to tell you that my Brother is made a Baronet. . . . . Love to my Sister. "C. S."

To the Hon. Dr. Ryder, Dean of Wells.
On his appointment to the Bishoprick of Gloucester.

"May 24, 1815.

"My dear Sir,

"Whilst all your friends are congratulating you on the attainment of your new dignity, I, though not worthy to be ranked in that number, take the liberty of expressing to you my feelings on the occasion. There are two grounds only, on which I consider the congratulations of your friends due personally to yourself; the one is, that when God has given to you so strong a desire to serve him, He has now enlarged your means of glorifying His name: and the other is, that this honour has not been obtained by any sacrifice of principle, or dereliction of duty on your part; so that you may assuredly expect the blessing of God upon all your exertions in His service. In all other points of view, especially when I consider the difficulties which you will have to encounter through life, so far beyond those which attach to the discharge of the pastoral office in a lower sphere, I feel inclined to think my congratulations due to the Church, rather than to you.

"That tender and enlightened conscience, with which you have executed the ministerial office hitherto, will, I doubt not, conduct you safely through the arduous duties which you are now called to perform: but in many respects, your circumstances will be

altogether new; especially with regard to what I may call the religious world. You have hitherto seen religion only as on the day of Pentecost: but now you will on some occasions be constrained to see it rather as pourtrayed in the Epistles to the Galatians, and Corinthians; and there is danger, lest the pain occasioned by these discoveries, should have an unfavourable influence upon your mind. Indeed, the very fidelity, which, through the grace of God, you have hitherto displayed, will probably expose you to a larger measure of assaults from this quarter, than would, under other circumstances, have fallen to your share. Professions of religion may be expected to be made with a view of conciliating your regard: and in some cases an irreverent and disrespectful boldness may take occasion, from your very condescension, to shew itself; similar to that which the Apostle refers to, when he charges servants 'not to despise their masters, because they are brethren.'

"You have hitherto seen religion as it exists in a Wilberforce, and a Babington; but you will now have to behold it with many sad mixtures of human infirmity. Sometimes it will require a great degree of charity to admit its existence at all; as when it shall appear connected with disingenuousness and duplicity. And where its existence cannot well be doubted, it will often be found to operate to a far less extent than might be reasonably expected. Its effects are very gradual; it does not leaven the whole lump at once; it will not immediately give wisdom to one who is naturally weak, or prudence to one of a sanguine temperament, or meekness to one who is naturally bold and forward. The very circumstance of its operating powerfully on the human mind will frequently occasion it to produce an unfavourable course

of action, where the judgment is not sufficiently enlightened to decide between apparently opposite and conflicting duties. All this, and far more, you will now have to see, to feel, to regulate, to correct: and, after all your labours, you will have little else from man than a comment on that proverb (to which you are already no stranger), *bene facere, et male audire regium est.*

" Nor will you be without trials even from some of your dearest friends: for piety is not always attended with discretion; and you may be sometimes urged to things, which, though desirable in themselves, are not expedient: and if you will not see with their eyes, they may manifest, in a way painful to your feelings, their disappointment and chagrin; and constrain you to seek your comfort in the testimony of your own conscience, and in the approbation of your God.

" As for the offence that will be taken at the most wise and prudent exercise of your own discretion, by the men of this world, you have already shewn that you are well armed on that side: but on the other sides, the assaults have not yet been made, nor the necessity for armour been experienced. But I trust that 'as your day is, so will your strength be;' and that the same high principle, which has guided you hitherto, of acting to God only, will still serve, like the mariner's compass, to conduct you through all the difficulties and dangers of your course. My prayers, such as they are, will, I hope, be incessant for you, that God may guide you by His counsel, and strengthen you by His grace, and make you long a blessing to the world, and give you to see abundant fruits of all your labours. It was with prayers to this effect that I first received the tidings of your appointment; and,

I doubt not, but that similar petitions are, and will continue to be, offered for you by all 'who love our Lord Jesus Christ in sincerity.'

"Forgive, my dear Sir, this free communication of my sentiments, and believe me,

"With most respectful and most affectionate regard,

"Your obedient servant, "C. Simeon."

Dr. Ryder's reply.

"Lutterworth, May 31, 1815.

"My dear Sir,

"Your truly valuable letter only reached me this morning. I hope and desire to undertake the awful office, about probably to be committed to my charge, with the exact views which you recommend, and with the expectations which your unusual degree of experience in these matters enables you to lay before me. Persevere, my dear Sir, in your prayers for your friend, about to be so severely tried. Pray that I may ever have inward peace—peace by the blood of the Cross, applied by the power of the Holy Spirit, and that I may be enabled to spread the knowledge of it; and then all will be well.

"Domestic calamities, united with grief for my approaching departure from those I have so long loved, and fears on account of my approaching connexion with those whom I do not know—these things, with an immense load of business, almost weigh me down, but *Sursum corda*. I shall treasure up your written counsel, and hope to have it often confirmed by personal intercourse.

"Believe me, dear Sir,

"With cordial respect and regard,

"Your sincere friend,

"And O! that I may ever say, Brother in Christ,

"H. Ryder."

To the Rev. T. THOMASON.

"My beloved Brother, "Bourn, July 3, 1815.

"The first question is, What can have brought me hither? and the answer to it will amaze you. Within these three weeks I have been so strengthened, that I hesitated not to undertake to preach in the evening at Bourn a sermon for the Jews, after having preached a farewell sermon to my people in the morning at Trinity; and I am now waiting for the arrival of the people to meet in the Church at two o'clock, in order to establish an Association for the villages round this place. Having received no injury, and, I would hope, done some little good by my exertions yesterday, I take up my pen to give you some account of the preparatory steps, which have led to this.

"In my last I informed you of the change which had taken place in the Jews' Society; it being now committed to the exclusive management of the Members of the Establishment. I think that I informed you also of the manner in which that change had been effected. The assets, with the debts (£12,500), were delivered over to us. Mr. Way gave the thousands, and a few friends gave the hundreds, so that the whole debt is paid. Now we could apply to the friends at Bristol; and a goodly company of us went down thither. Mr. Basil Woodd, Mr. Hawtrey, and Mr. Ruell, (the three Secretaries), Mr. Marsh, Mr. Way, Mr. Grimshawe, and myself, went down thither. Churches were open to us; but in some the congregations were but small, the notices not having been distinctly given. There was a meeting in the Guildhall, (the Mayor in the chair), and, except that the speeches were too numerous, the day went off very well. A Ladies' Association was formed.

"From thence I went to Frome, a large manufacturing town in Somersetshire; and preached there twice in one day. I had engaged the Curate to preach in the evening, if I should be unable to take a second sermon; but God strengthened me so wonderfully, (I dare not use the word miraculously, but in my eyes, and in the eyes of all who knew me, the change might well bear even that term), that I preached in the morning to 2000, and in the evening to 3000, with all the energy of my best days, and sustained no injury whatever, notwithstanding my sermons were each an hour long. It was but nine days before, that at Reading I dared not attempt to read a portion of Scripture, or to spend a few minutes in prayer on account of my weakness; and yet I was so strengthened for this great work. To *you* I may say, that I had put myself into the Lord's hands, and was willing to break down entirely in His service, if He should so ordain; or to trust Him for strength to carry me through this great and extraordinary exertion; and He did indeed surpass all my hopes. I preached several times in Bristol also, (seven times in about ten days), and returned with increased health and strength. It must be remembered that I abstained from all exertions in the family, that I might carry all my force into the pulpit; and at this hour I am better, *far* better, than at any period since I broke down. I do not intend to presume upon this, and to let out canvas till I am overset again: but I shall enlarge my labours occasionally, as they may be required; and happy shall I be, if God in his mercy may yet do something by me before I die.

"It is in consequence of this, that I undertook to preach at Bourn, where Mr. M—— used to

minister, and to establish a Society here. This has delayed me one day in my journey to the North. On Tuesday morning your mother and Esther and *my* dear James are to take me up at Lady Olivia Sparrow's, near Huntingdon, when we proceed together to Carlisle, Scotland, &c."

"Scaleby Castle, July 18.

"I intended to have gone on with some little regularity, but I really cannot; and must leave it to your mother and little James to supply my lack of service. I came here on the 12th, and was met by Dr. Milner, Mrs. Lodge, and Mrs. Bowes, Mr. John Fawcett, and others. Your dear boy improves daily by means of the journey; the improvement is exceeding manifest; for though he was well and stout before, he now assumes all the appearance of a strong English constitution. I am chiefly anxious to enlarge his mind by shewing him all the manufactories. Yesterday at Carlisle, I shewed him the making of hats, and whips, and fish-hooks. As for myself they find me full employ; quite as much as I think expedient for me.

"On the day after my arrival at Carlisle there was a Bible Society Meeting, at which I spoke for about half an hour, answering, paragraph by paragraph, a vehement invective of —— against the Bible Society. As the report of it would certainly get to the Bishop of Carlisle, and probably to —— himself, I have drawn up a short report of my speech, to prevent any misrepresentations; and it will appear with the rest in the next Carlisle paper. But as there is nothing particular in it, I shall not trouble you with it.

"On the Sunday (16th) I preached twice; once

at St. Cuthbert's, and once at the parish-church. Through mercy I was much helped, and not at all injured. Hence I expounded yesterday evening at Scaleby, and am engaged to preach at the Church this evening. This is contrary to my judgment; but I find it difficult to say, NO, when urged by my friends to such a service. I have entreated that I may have a quiet day to-morrow; and the next day I proceed to Glasgow. I purpose to take your mother and James the short tour, by Glenorchy (*i. e.* Dalmally), Tyndrum, Blair Athol, and Dundee, to Edinburgh.

"Would you believe it? Four pious Ministers are just sent out to you in India, as I before told you, and I am in expectation of sending you immediately three more, besides a Teacher for School-masters. The three I have all ready; and the last I hope to secure."

To the Rev. T. Thomason.

"K. C., Nov. 25, 1815.

"My beloved Brother,

"I highly approve of the zeal with which you co-operate with the Bishop in his plans. This will soften a little that prejudice, which if exasperated might produce most fatal effects.

"Dear Mr. and Mrs. Corrie are at your Mother's. He should have preached a Mission Sermon for me a fortnight ago; but I would not let him, for fear it should hurt him. But behold, that very week he went to Birmingham, and preached to a congregation three times as large, twice in one day; and without any injury. But this I highly disapprove. I think his *first* duty is to save himself for his people at

Agra. Religious people however have no more consideration than wolves over a lamb: they would have him expend, for their gratification, the strength he should reserve for India. He is to preach for me to-morrow morning; but I would far rather that he did not. Were he to injure his health, I should bewail it to my dying hour. It is surprising how he is restored. His spirits are so lively, that he says, he is almost afraid that their buoyancy will betray him into foolishness. You may judge from hence what new feelings he has! feelings which he had quite forgotten.

"Our Bible Anniversary was ten days ago. Mr. C. spoke at it. We had but little foreign help: nevertheless it went off well. Our Bible Associations, &c. in the County increase. Dear Professor Farish is very active about them. He, blessed man, is as full of humility and of love as ever. Mr. Clarkson occupies in my heart, more than any one else, the place that you did. Mr. Scholefield, my Assistant, is most laborious, and wholly given up to his work. He is a man of great talent: he has just gained a fellowship at Trinity.

"I am preaching this month before the University; my text is 1 Cor. x. 15; my Subjects are 1st, On Candour, &c.; 2d, On Original Sin; 3d, On the New Birth; 4th, On Justification by Faith. The audiences are immense: the attention candid and profound: the effect I hope considerable: to-morrow is my last. The renovation of my strength, by my northern journey, enables me to make the whole assembly hear. My Sermon to-morrow will be an hour long; but they hear me patiently, and do not complain of the length.

"Mr. Mandell preaches next month, and Mr. Webster in January. What is the world come to? What tidings shall I give you next? I think I told you that Dr. Ryder, the Dean of Wells, is made Bishop of Gloucester. O that we had twenty more such!

"My people have, since my return from Scotland, been (some of them at least) in a sad state. The conduct of Mr. —— and Mr. —— was so exceedingly insulting, that I determined not to meet them any more. Their exclusion from my Societies has induced about five others to secede with them. I have kept the whole account, as before; but do not think it worth while to trouble you with it. I feel little doubt but that the Church in general will now go on much better: for the influence of —— and —— was like that of Barbary-trees, that blighted my whole field. I leave that painful subject, however, because I have no time to enter into it as I could wish.

"I am most delighted that you have dear Mr. Martyn's picture safe. I never would write you word that I had sent it, lest my letter should arrive before it, and destroy the effect which the first sight of it would have upon you and my dear Sister; to whom give my kindest love. Many afflictive things have happened lately in the Church. Five pious young men are running into Huntingdon's and Dr. Hawker's principles, and are leaving the Church. . . . . There have also been two most excellent young men refused Orders for inclining towards Calvinism, (Mr. Wilson's eldest son, of Casterton Hall, and Mr. Blackburn). The Bishop has acted a most unjustifiable part towards them; but I believe he meant to do right. What will be the issue of it I know not. The Bishop seems inclined to relax; but it has made a great noise."

To the Rev. W. Carus Wilson.

"K. C., Oct. 11th.

"I have but this moment received yours of the 3d. This is a great pity, when time was so important.

"My very dear Friend,

"I perceive you have not received a copy, or the substance, of my letter to Mr. Blackburn, which I desired him, if he was writing to you, to communicate. My beloved Friend, I think you have stumbled over the block which the Bishop laid in your way, (just as 99 out of 100 would have done,) by not distinguishing the *grounds* of perseverance. I think the great mass of Calvinists (though a moderate Calvinist myself) are wrong. They make a believer to possess that which is in itself *indefectible*. I am persuaded he does not; and have fully considered, and can easily explain, all the passages on which they ground their opinions. Man to the latest hour of his life may fall; nor is there anything in him that warrants him to say, 'I *cannot* fall finally.' He is a child in his Father's arms; let those arms be withdrawn from underneath him, and his own weight will precipitate him to destruction. If God have in His secret counsels, unknown to us, determined to keep him from falling, or to restore him when fallen, it will be done; but these secret decrees of God are no rule of action to the believer; the only use he is to make of them is to give God the glory of all the good that is in him, and to encourage him to cleave unto God with full purpose of heart. Were I in your place, I should write to the Bishop (as I think you are encouraged to do) to the following effect:—

"That on being called upon so suddenly to state your views of that question, it is not to be wondered at that you did not make all the distinctions, which a fuller consideration of it would have led you to state, and which would have prevented that unfavourable impression which your statement made on his mind.

"That you now, on reflection, consider the question as more properly to be answered thus :—

"1st, *A man may fall from a state of grace; i. e.* there is nothing in him that is in its own nature indefectible, or that warrants him to say, or any man to say of him, that he *cannot* fall, yea, and fall *finally* too.

"2d, This being true of man in his best estate, it must *à fortiori* be true when he is fallen.

"3d, That, as to any secret decrees, which God may have formed in his eternal counsels, they are no ground of confidence to any man, any longer than he is actually persevering in the ways of holiness; since they are known only to God himself, and can be judged of by man no further than they are manifested in their effects.

"4th, That, inasmuch as 'known unto God are all His works from the beginning of the world,' the counsels of heaven must stand, the consideration of His past mercies to us may well excite our gratitude, and encourage a hope of their continuance; but, that to take occasion from them to relax in our vigilance and circumspection, would at once demonstrate, that we had deceived our own souls, and that our religion was vain.

"Tell me, my beloved Friend, whether this meets your ideas? This is the way I always state things and you will find them so stated in my Preface.

"I perfectly approve of your not moving an inch, till you are driven out. 'Let them come themselves and fetch me out,' says Paul.

"I will endeavour to unite my supplications with yours, that God in his mercy may avert the storm that has thickened so much around you.

"Kind love to your wife, and your whole family. If you think it worth while to send it me, before you send it to the Bishop, you may; but you so fully comprehend me, that it is not at all necessary.

"Yours most affectionately,

"C. SIMEON."

To the SAME. "K. C., Oct. 30, 1815.

"My very dear Friend,

"There are one or two points to which I wish to call your attention, before you send your letter to the Bishop.

"First. There is an undue jealousy, in almost all who hold our sentiments, about expressing the liability of men to fall; whilst there is no jealousy about expressing God's determination to save His own elect. The former is always qualified, but the latter very seldom. But why is this? it is not so in Scripture: of the two, the former is stated most frequently and most broadly. Why then cannot we speak in the same unqualified way that Scripture speaks? We should not be wiser than God, nor more jealous than God; nor more attached to one set of truths than another. You agree with me in the former; and I agree with you in the latter: but you lean more to one side than I do. View me on the

Calvinistic side, and I am as strong as you could wish: so that my statements are not from fear, or partiality, but from conviction, and from a determination to follow Scripture *fully*. My beloved Brother, turn this in your mind, and see if it be not right: and if it be right, be not afraid to follow it. If the following it be right, and have the advantage of cutting off occasion from those who seek occasion against you, so much the better. You are not the less faithful for being more wise, and more scriptural.

"Second. You seem to mistake about the nature and operation of Christian simplicity, and Christian fidelity. How did our Lord answer those who tempted him about paying tribute to Cæsar? Had one of us answered as he did, you would have been ready to suspect our fidelity to God and to conscience: but, if you see a snare laid for you, you are not to go immediately and run your head into it, if you can consistently with truth and Christian fidelity avoid it; much less are you to deviate from the plain path marked out in the Scriptures, in order that you may run into it. You should unite the wisdom of the serpent with the harmlessness of the dove. What can you say more Calvinistic than I have said in my letter to you? But I have stated it so, that your subtle foe may not have ground of accusation against you. Perhaps you think I have trimmed: perhaps your dear wife may think so too; but the more you consider my Preface, the more will you I think be disposed to acknowledge, that my views are truly scriptural, and at the same time more calculated to unite men of real piety, than the partial statements of either party.

"As to the making of this a public matter, I am *in the general* most averse to such a step: I think it better to suffer patiently, and to commit my cause to God. But in some respects, there will be a peculiar advantage gained in the present case, which cannot be hoped for again. The Bishop has committed himself in a way that he will not do again. However, I give no definite opinion upon the matter, but leave you to the counsels of wiser men.

"Pray remember me most affectionately to your dear Wife, and Father and Mother, with all of whom I sympathize on this painful occasion. However, this is among the 'all things that shall work together for your good.' Believe me most affectionately yours,

"C. SIMEON."

Extract from a Narrative of Mr. Simeon's, entitled, 'An Account of what is now taking place in my Church;' referred to in the last letter to Mr. Thomason.

"Oct. 4, 1815.

"Having long since committed to paper the circumstances that occurred about four years ago, I now think it wise and prudent to do the same in reference to what is now taking place; more especially, as none but God can foresee what shall be the issue of it.

"Not being in the habit of ever making such occurrences a topic of conversation, even with my most intimate friends, (because of its exciting painful feelings, which I would wish to avoid,) my people, in the event of my death, would be able to put exactly what construction they pleased on my conduct, and no one would be competent to contradict them. Indeed, it has ever been my custom, in controversies of

any kind, to keep duplicates of my letters and statements (as will be found amongst my books of letters in abundance,) in order to guard against misrepresentations of any kind; and that my executor should have in his possession the means of ascertaining the truth, in the event of any injurious reports concerning me. For though it is to me 'a small matter to be judged of man's judgment;' yet I owe it to the Church of God, and to Religion in general, not to suffer the cause of God to be evil spoken of through me, for want of this species of prudent caution. The character of St. Paul himself would have been greatly injured, and Christianity together with it, if his letters to the Churches of Corinth and Galatia had not been preserved, to confront the statements which were circulated by his opponents among the religious professors of that day. My statements I do not wish to be published, nor do I write them for that end; but only, that they may witness for me what spirit I am of, and be of use to counteract, if it should be necessary, any misrepresentations that may be made after my decease."

The details of this painful history are then recorded at length, but need not now be further noticed; especially as the 'disorderly spirit,' which then prevailed, has long since disappeared, and Mr. Simeon had afterwards the joy of ministering to an united and affectionate flock. The conclusion, however, of Mr. Simeon's statement, and his review of the trial, are worthy of consideration.

"I cannot ascribe the whole of this disorderly spirit to the circumstance of their having been invested by me with a portion of authority, for the same spirit manifested itself, in a far greater degree, among Mr.

Robinson's people at Leicester, where no such Society had been formed. There, an hundred went off from his Church at once; and many who remained behind, were as thorns in his side for several years. The true state of the case is, that the corruption of human nature will sooner or later shew itself in every Church. There were those who said to Moses, 'You take too much upon you;' whilst the charge was in truth applicable only to themselves. There ever was, and ever will be, some Diotrephes, 'who loves to have the pre-eminence,' and who will find some occasion or other to manifest and diffuse his own evil dispositions. If even St. Paul found this to be the case, yea, and the loving John too,—who am I, that I should minister for thirty-three years, and not find it? This is only a fresh proof that human nature is the same in every country and in every age. I pray God to give them a better spirit, and to endue me, as He did Solomon, with wisdom, that I may go in and out before them with a wise and perfect heart."

The following Memorandum is appended, Nov. 1, 1816.

"The annexed letters will shew what reason I have to bless God that this separation has been made. I now minister, both in public and private, with as much delight as at any period of my life. I cease not, however, to pray for the deluded people who have left me."

AUG 19 1988

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY